The Bombay Guardian.

VOL. XXVIII.—New Series.—No. 26. SATURDAY, JULY 1, 1882.

Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

July 9, 1882.——*Mark VI.* 14—29.

In considering the matters brought before us in this portion, we will follow the order of time. Herod heard John the Baptist preach. Where? Did the King send for him and command him to preach in the palace? We think not. When the arrest of John the Baptist took place, he was not with Herod. Herod sent forth and laid hold upon John, we are told. We then conclude that Herod attended the preaching of John the Baptist on some occasion when he was in the neighbourhood of Herod, when he heard him preach so fearlessly and uncompromisingly, denouncing the falsehoods characteristic of the religion of the time. Herod realized that this was a man commissioned of God and animated by the Spirit of God. In the presence of this man of God, so consecrated to the will of God, Herod was made conscious of his own unworthiness; "he feared John." The power appeared to be on the side of Herod, the ruler of the land; but in the presence of the servant of God a feeling of fear sprang up in the heart of the ruler. Herod took note of many things that were insisted upon by the preacher and thought to appease his disturbed conscience by complying with some of the instructions. But the prophet observed that there was no willingness on the part of the king to do away with the great public scandal of his adulterous connection with his brother Philip's wife. So John the Baptist felt moved to lift up his voice against this scandal, and plainly tell the king that it was vain for him to expect the forgiveness of his sins or the favour of God, so long as he maintained this connection. He cried aloud to him, "It is not lawful for thee to have her; it is in vain for thee to expect that God will accept from thee any other form of homage instead of this token of true repentance." But when Herodias heard that the prophet had dared to reproach the king in the presence of the people, she was filled with indignation. She urged Herod to send forth and have him killed at once. This would not Herod. But he consented to arrest him lest he should be creating disaffection among the people. The authorized version says "He feared John, knowing that he was a just man, and a holy, and *observed him;*" but for this last expression we have, in the revised N. T., the words, *And kept him safe.* This would seem to be the correct rendering. The meaning is that he kept him safe from the machinations of Herodias. He kept him in prison but would not allow her to take his life. He even appears to have continued to hear him preach, and enjoyed his preaching. If it had not been for this terrible entanglement out of which he saw no way of escape, he would probably have submitted fully to the Lord and become a follower of Christ. This would have seemed to many a grand result; and we can understand how the hope of accomplishing such an important change in the Ruler of the state would seem to a preacher an end for which he might well be careful as regards the uttering of offensive truths. But John knew of no higher end than the declaration of the truth; he believed that the highest interests of all were wrapped up in this. Herodias saw that there was still danger; every time that Herod heard John, her influence suffered. She became aware that at any moment Herod's awakened conscience might get the better of him. There is a grand entertainment on Herod's birthday, and her daughter dances before the king and his guests in a way that quite captivated the hearts of the spectators. Herod bids her ask any thing she will, he will not deny it to her. Instructed of her mother, he asks the head of John the Baptist. The king was sorry; but he had sworn in the presence of all the guests to give her whatsoever she asked, and for the sake of his credit with them he consented to destroy for ever his credit at the throne of heaven. Thus we find one of the wickedest of men allowing his course to be determined by such sense of right as appeared in his associates. Conscience is a poor thing to trust to, unless the light of God is shining upon it. John was beheaded in his prison. There was only one thing he cared to stay on this earth for, and that was the glory of Messiah's kingdom; but upon that he could look down from above.

Herod had beheaded John but he could not behead the truth. That truth that had given so much offence when uttered by John, was just as much alive to-day as it was yesterday. It may be regarded as an axiom, that if you lose your life because of some truth declared by you, God will presently raise up some body to declare it with greater power. Saul keeps the garments of those who stone Stephen, but the spirit that spoke so powerfully in Stephen was soon heard speaking with greater power from the lips of Paul himself. Soon Herod hears of the mighty works wrought by Jesus of Nazareth, and the scarification of his conscience began afresh. It was to Herod as though John had risen from the dead, invested with powers beyond those which he had previously exhibited. This leads the evangelist to mention some of the various opinions entertained in the community concerning Christ. Some thought him to be Elijah; some that he he was a prophet, a new one, raised up specially for the age.

Are we faithful to the truth committed to us? We may not be in any danger of going to prison for bearing God's testimony against sin; the resentment of those affected by the testimony may take on a much milder form, a frown, a word of derision; but if we allow ourselves to be hindered from declaring the truth by opposition so petty, it simply shows that the Prince of this world is not obliged to bring forth his sharpest weapons against us of this day; he can cast down us with a wisp of straw. When the heroic men of God appear on the scene, he is heard calling for his more effective weapons.

WEEKLY REVIEW.

—We regret much that an inaccurate account of an incident at Bhosawal should have appeared in our issue of the 17th inst. The party referred to was driving a nail into the wall near the window, when he slipped and lost his balance, and to save himself put out his arms as he fell and his hand went through the window. The wrist was cut by the glass on which almost the whole weight of the body was thrown. All the arteries, tendons &c, almost down to the bone, were cut through. Owing to an accident on the Line there was no medical attendance available at Bhosawul until after a delay of some hours. Amputation was found to be necessary. The sufferer is recovering. Being held in much esteem by all who know him, much sympathy is felt for him in this very serious affliction that has befallen him.

—When the prodigal son returned to his father's house, the fatted calf was killed, the best robe was put on the son, and a ring on his finger, there was music and dancing and a grand entertainment. And good reason! the lost had been found; it was a day of jubilee. We are not told however that the same manifestations of joy were renewed every day, ever after. The son took his place as a member of the family, enjoying the privileges that others enjoyed. Did he at any time fall into trouble of any kind, there would be expressions of sympathy; but ordinarily this would be taken for granted. When men come out from heathenism, they are cordially welcomed, and receive a great deal of attention. Afterwards some of them are disappointed when they find that the same excess of attention is not continued towards them. But they have been received into the body of Christians and take their place with others, having the privileges and the obligations that are common to all. If one of them should be taken ill he may expect that there will be a manifestation of brotherly sympathy. We have sometimes heard complaints of the kind referred to, which appeared to us not altogether reasonable. The parties that exact most are sometimes those who themselves come short of showing due attention to other converts. The best way altogether, in our opinion, is to be more concerned about the claims of others upon us, than about ours on them. This chafing because of inattention from others is a most unprofitable thing, seriously detrimental to the spiritual life. Christ teaches us to take the lowest seat and take it contentedly, not fretting because we are not bidden to come up higher.

ASHTE SOCIETY MUMBAI

—Our much-respected brother, Mr. Roberts, sends us a letter which will be found elsewhere, respecting the appeal contained in our last for the extinction of the debt on the Grant Road Church. Our friend uses a good many words without making his meaning clear, except that he regards the appeal as foolish, wrong, unscriptural, worldly &c. &c., very serious charges and very confidently made. The appeal is addressed to Methodists and is really an exhortation to them to pay their debt. It is something new to find such an exhortation stigmatized in terms so condemnatory. Our correspondent says he is "content to leave this question of raising funds for clearing the debt of their church between themselves and their God." But that is exactly what he does not do. He must rush into print with a notification to all that such a movement is worldly and unscriptural and so on. In other words he must do his best to hinder the success of the movement. It is possible that Mr. R. objects to the appeal because of some particular idea that he may have of the opposition between faith and a public statement of need. Was the apostle Paul's faith at a discont when he pleaded so warmly with the Christians of Corinth, 2 Cor. Chs. viii & ix, to contribute for the relief of the saints in Judea? For our part we believe that it is in answer to believing prayer that our brother 'an official member M. E. C.' was stirred up to write the letter contained in our last, and we think it not unlikely that God will answer similar prayers by putting it into the hearts of some to contribute to the removal of this debt.

—Mr. Roberts wishes to know why a previous letter has not been noticed. With reference to this, and to another letter of his that has just come to hand, we remark that the writer does not seem to us to have any proper sense of the responsibility connected with a public denunciation of Christian men and institutions because of some particular which does not commend itself to him. The fallibility may be in his judgment instead of being with them. Or, allowing that there may be failure where he indicates it, it does not follow that the parties should be denounced and pilloried before the public. At all events we decline publishing any letters breathing the spirit that we find in these.

—The *Indian Witness* contains an interesting article on "the Outpouring of the Holy Spirit," a very important subject about which it is most desirable that we should apprehend the teaching of Scripture. We extract from our contemporary the following remarks:

A truly converted person has the Spirit regenerating the heart, witnessing to adoption, helping in prayer and creating spiritual fruits, but not every truly converted person has what is called in Scripture the fulness of the Spirit. Not every one is "filled with the Holy Ghost." Not every one is anointed with power, and not every one has received a share in the bountiful distribution of gifts which the Spirit provides. Paul recognised this distinction when he chided some who were "babes in Christ," and had been truly converted, for not being "spiritual." He did not say that they had not the Spirit of God at all, but that the "carnal" element had so much control over them that they were unfitted for the higher privileges and responsibities of the Christian life. Hence writing to believers he says "Be ye filled with the Spirit." This is practically what is meant in our day by those who pray for an outpouring of the Spirit *in Pentecostal measure.*

We assent to every word of this until we come to the concluding remark about the outpouring of the Holy Spirit; the question in our mind being, whether scripture will bear us out in praying for an outpouring of the Spirit under the circumstances. Until within a twelve month we should never have thought of taking an exception to this language, being always of opinion that to pray for the outpouring of the Holy Spirit was almost always the best thing that Christians could engage in. But having last year subjected the entire New Testament to a thorough searching with reference to this matter, we were much surprised that the apostles in all their epistles, addressed to churches in circumstances not materially differing from those in which our churches are, never once instructed those to whom they were writing, to seek the remedy of the evils pointed out in these epistles, in prayer for the outpouring of the Holy Spirit.

—The Christians referred to in the above extract as carnal were those of Corinth. Did Paul instruct them to seek the outpouring of the Holy Spirit? In a recent article on "the Manifestation of the Spirit," we showed that he complained of them for not knowing that they were the temples of the Holy Spirit. He repeatedly pointed out to them that they were the abode of the Spirit, and appears to teach that the grievousness of their misconduct and shortcoming was specially in this that the Spirit of God was with them but, owing to their want of faith and lingering worldlines, was not properly manifested. The command to be filled with the Spirit, implies the presence of the Spirit. There is more in this than a mere mode of stating the matter. When Christians believe that their complete fulfilling of God's will is necessarily dependent upon something that God has yet to do for them or bestow upon them, they will have no such constraining sense of obligation as that which springs up when they recognize that all which pertains to life and godliness *is* given to them, that the Spirit of God in his fulness of power is with them, but is hundered from blessing them and others through them by their want of faith.

—Let the reader look at the passage in 2 Cor. vi. 14-vii. 1, and observe that the promises mentioned, offering entire sanctification, had only to be appropriated by the Corinthians, and inner and outer holiness would be realized; but this surely supposes the omnipotence of the Spirit then present with them. We are not at all of those who believe that the Spirit of God was once for all given on the day of pentecost. But we believe that under the dispensation of the Spirit when a man fully submits to Christ, trusting in him alone for salvation, the Spirit of God comes to him to abide with him, according to the promise of Christ in John xiv. The Spirit of God is with him to guide him into all truth, and the ascendency of the Spirit is according to the supremacy of the truth, and *vice versa*. The great aim of all the epistles is to make the believers to whom they are addresed acquainted with their privileges and their corresponding obligations. They contain the truth by which the Holy Spirit sanctifies and qualifies for work. Judging by our modern conceptions of the matter, there could not be a class to whom the injunction to pray for the outpouring of the Holy Spirit would be more suitable and necessary than the "Hebrews." But not one word of such an injunction appears in the Epistle to the Hebrews. We have no theory to maintain; our wish is simply to ascertain what the N. T. teaches on the subject, and shall be very glad if our contemporary will help us to find it out.

—In the *War-Cry* of June 8th, is a letter of General Booth's on "Salvation dancing." He says that there has not been in any of the meetings anything that could properly be called dancing, i. e. "nothing like a set performance, begun, continued and ended by a rule, and in time to music." Any thing of that kind is condemned, and officers are to put a stop to it. But he acknowledges that there has been leaping for joy," and this, he claims, is Scriptural and not to be discountenanced.

—The Rev. Wm. Taylor has sent out two more men for the S. I. Conference of the M. E. Church. They are expected by next Mail. One of them the Rev. D. O. Ernsberger, will, for the present, join the Rev. C. B. Ward in his Teloogoo Mission, and the other, Rev. John A. Wilson, is for educational work in Calcutta. Mr. Taylor's letter informs us that the Rev. C. P. Hard expects to return with his family in the autumn, with the intention of dovoting himself to the Native work as soon as he shall have mastered the Hindustani language. Some of our readers will be interested in these extracts from Mr. Taylor's letter:

I am longing to be with you, and go campaigning among the Natives. The Lord will let me do it by and by. He has recently given me a new lease of life. Last January a year, I took an epizootic that was prevailing as an epidemic in Michigan. It got a grip on my bronchial tubes, and never relaxed its hold for 15 months. I did not lie by, went preaching six days in the week, but sought relief by change of climate. I labored three months in Colorado, made a preaching tour through Wyoming territory, Utah, Nevada, California, Oregon, Washington, and British Columbia. Had a delightful visit with my dear wife and four sons, both going and returning. They all love Jesus and his cause and hence neither remonstrate against my going, or grumble that I am gone. This is one of the remarkable facts in the history of my work. I came back through Arizona, New Mexico, and preached two or three months in Kansas. All that time the disease did not let go. At St. Louis Conference, a minister, my room-mate, gave me a few crumbs of *muriate ammonia*. It seemed to relieve my cough, and the next day I went to a drug store and invested five cents in the article, I nibbled at it a little daily and in nine days the disease left me and I have had no symptoms of it since. I feel too in general health better than ever before. To be sure I have never been laid up with sickness since I had the measles nearly forty years ago. I have however suffered most of that time from dyspepsia. I got better of that in India.—Since I returned to New York a few days ago, though crowded with work, I got off a missionary for Brazil, on the 13th, and then two for India, and last Saturday two for Brazil. But there is such a demand among my friends for definite information about our self supporting missions, that I have felt it my duty to embody its principles, methods, and some illustrative facts, with a list of all our fields and workers in one book, so I have had four or five days on it and two or three more will finish it. "Ten Years of Self-supporting Missions in India and South America." * * * * * Whether John or Paul or Apollos, we will ascribe all the glory to God, who alone is worthy. But for my loyalty to him and the certainty of his leading, I should have hid away from the gaze of men long ago. My

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

natural disposition would have hid me on a farm or a cattle *rancho*, and led me to seek my pleasure in the wild woods among the beasts and birds. But from the time that I was wholly sanctified to God, 37 years ago, my one aim has been to glorify God, whether by life or by death, according as he shall appoint. Glory to his name. There is no happiness to be compared with oneness with God. I do'nt want to go to heaven while the Lord can use me to any advantage on earth. I am so ill at ease in great crowds, I do'nt know whether or not I should feel a home there, at first; however with Jesus I shall get on any where, but my aspiration does not reach much beyond the pleasure of helping in his great campaigns in soul-saving. Love to all."

—A somewhat noticeable instance of honesty is mentioned in a private letter received the other day from America. The writer of this letter was asked one day in a tram in New York by the conductor if she remembered having paid any wrong money to a tram-conductor. She did not remember having done so. It afterwards occurred to her that she had some time before missed a gold piece of the value of two and a half dollars. Six weeks went by before she saw him again, and this time again he addressed her and asked her if she recollected any thing about the matter which he had mentioned. She told him what she had lost, and he then said that he had received it from her by mistake for a cent, and he restored it to her. She made him keep part of it. Most persons would have thought that they had gone to the full limit of duty in speaking once about the matter. This conductor exemplified the law 'to love a brother as ourselves,' a law that leads us to do for another, though a stranger, what we would like him to do for us under the same circumstances.

—We are happy to state that Mr. Ram Chunder Bose is expected to visit Bombay in August or September and deliver a course of lectures to educated Natives. We may mention in this connection that the articles from the pen of this gentleman that have appeared of late in the *Bengal Magazine*, and which have been more than once referred to by us, are, by request, to re-appear in book form, constituting a volume of 270 pp. 8 vo Most of these relate to America, but the closing papers treat of England and the Continent. We are sure that this volume will be welcomed by many. Mr. Bose has in these paper spoken out his mind with regard to matters and things in general, with a frankness and fearlessness that are rather rare. The book will be printed at the Church Mission Press, Lucknow, and supplied to subscribers at Rs. 1-8-0 a copy; to others at Rs. 2.

—The Mhowra-taxing Bill has passed the Bombay Legislative Council, the five non-official members voting against it, the seven official members voting for it. We have been somewhat surprised at the amount of feeling awakened in the community by the proposal to levy this tax. The explanation given of this is that the Mhowra is used for food by the Bheels inhabiting the districts where it is cultivated in Gujarat. Well, we had no idea that so much interest was taken in the Bheels. Perhaps if Government had levied a transport duty, this would have answered the purpose, without imposing a disability on the poor Bheels. Whether or not it is a wholesome article of food, we cannot say, but we are sure that it is more unwholesome in the form of spirits than in any other form. It appears that there is a great deal of illicit distillation going on, and Government have found it difficult to deal with this.

—The Monthly Mission Prayer Meeting was held last Tuesday at Grant Road Church, and was pretty well attended. Rev. Mr. Northrop presided. Rev. Mr. Blake made some remarks the substance of which will be found in another column. Rev. Messrs. Hormusdjee, Abbott, Jeffrey and Conder led in prayer. Mr. Northrop spoke of the way in which the Lord had been leading him to engage in English preaching on the esplanade. He mentioned the following interesting incident. Some ladies, mistaking the place of the meeting, waited near the Queen's Statue for others to join them, and began to sing that they might gather an audience. A large audience of Natives assembled, and there being no one else there to address them, they felt impelled to do so themselves. One gave her testimony in Hindustani and the other spoke for a long time, in English, riveting the attention of the hearers, some of whom were evidently much affected by the appeals made to them.

—"A Well-Wisher" writes to us complaining that the large number of unemployed educated Natives in Bombay is likely to be considerably augmented by the reductions in the Custom House, and expresses the opinion that even now Government should give up this scheme, pension the oldest, and retain the rest, reducing their salaries 5 per cent. Government have allowed themselves to be persuaded by men who fancy themselves very wise, that it is a grand thing for trade to remove all import duties, and they must be allowed to work out this idea. For our own part we consider that import duties are about the lightest form in which taxation reaches a community. The two and a half lakhs saved by the new measures would have been raised by an import duty on some articles of luxury, without hurting any body. Meanwhile, the Govt. of Bombay has this very week imposed a tax on one of the products of the country.

—In the *Jewish Messenger* appeared lately a poetical piece on the persecution of the Jews in Russia, of the tone of which our readers may judge by the two stanzas following:

Across the Eastern sky has glowed
The flicker of a blood-red dawn;
Once more the clarion cock has crowed,
Once more the sword of Christ is drawn.
A million burning roof-trees light
The world-wide path of Israel's flight!

When the long roll of Christian guilt
Against his sires and kin is known,
The flood of tears, the life-blood spilt,
The agony of ages shown,
What oceans can the stain remove
From Christian law and Christian love?

It would thus appear that pains are taken to embitter the Jews still more against the Christian religion because of these atrocities in Russia. On the same principle we may judge of the Jewish religion by the worship rendered to the two golden calves in Dan and Bethel for centuries by the ten tribes, and by the worship of Baal in the days of Ahab when there were only 7000 out of the millions of nominal Israel who clave to the Lord. But our Jewish friends would cry out with indignation against such a method of appreciation. They would say, the true Israel were they who feared, honoured and obeyed Jehovah. Israel was represented by one man on Mt. Carmel; the king, priests, nobles and people arrayed against him were the enemies of God and his religion. Christianity has no more responsibility for the Russian atrocities than Judaism has. Our Jewish friends know very well that Evangelical Christians are even less tolerated in Russia than Jews are. The people of Christ are they who hear the word of God and obey it.

—England appears to have made up her mind to despatch a force to Egypt. Some thousands of Franks have been compelled to flee the country, neither the Khedive nor Arabi Pasha being able to guarantee their safety. Reports have reached England and this country of schemes for the destruction of the Canal; but later telegrams say that there is no ground for these. Great changes seem to be impending in a country that prophecy describes as the basest.

—The Rev. J. Gelson Gregson hurried home on account of the serious illness of a daughter. We are happy to learn that on arrival he found her much better. He appears now to be taking an active part in the Blue Ribbon movement. In the report of a speech of his at Richmond, occurs the folfowing:

At this point the proceedings were interrupted by a drunken man who walked up to the platform and desired to shake hands with the speaker, stating that he had known him in India. His request was complied with, but he continued his interruptions and order was not restored until the choir had sung a verse of a hymn.—Resuming his address, Mr. Gelson Gregson, who seemed to be considerably affected, said that if he wanted anything to inspire him with an earnest desire to promote this work, the incident which had just taken place would do it. That man was out in India with the 59th Regiment, where he was one of their total abstaining soldiers, and if anything would come home to his soul it was the fact that out in that heathen country a man could be faithful to his pledge and loyal to his Christian principles, but when he came home to this Christian land he was seduced from his principles and brought disgrace upon himself through the drink. This question was one which must force itself upon the conscience of the Christian church.

NOTICES OF BOOK AND REPORTS.

Report of the Madras Branch of the Chr. Ver. Ed. Society. Mr. Evans, Principal of the Training Institution, Dindigul, reports favourably of the progress made in connection therewith. The number of students is 47. 11 left for employment in primary schools. There are 22 vernacular schools, mostly in Madura and Travancore. In the publication Department a vast work is being done. There were printed in English, Tamil, Telugu, and Hindustani no less than 310,000 copies of the C. V. E. S. school-books, besides 113.000 of a more general character, and 52,850 periodicals. Colporteurs employed, 19. The proceeds of sales amounted to not less than Rs. 27,380.

Marathi Second Reader. Marathi Third Reader. 1882. We acknowledge receipt of copies of the above, 1st edition. The first is sold at 2 as. the other at 3 as. We are much pleased with these additions to the repertory of the C. V. E. S. in this Presidency, and do not doubt that they will have a cordial reception from all who are connected with school-work, and who wish to

ASIATIC SOCIETY MUMBAI

combine evangelical religious instruction with secular.

"REPORT of the Free Church Missions in Bombay, Alibag and Thana." In the College division of the Institution, Bombay, the pupils last year numbered 90, besides 50 in the Matriculation Class. The four ordained missionaries were employed daily during the first hours in teaching the truths of the Bible. This, with the usual subjects of the College course, and classes in Theology, fully occupy their time and attention. As our readers are already aware, the College took a good place in the University Examinations, as did also the school division, the latter passing 13 out of 20 candidates for Matriculation. Eight addresses on important topics were delivered in the Institution. A new Vernacular Boys' school was established in Camatipoora. The Schools for Beni-Israel boys have been continued in Bombay, Alibag and Revedunda. The report speaks of the more intimate relations between the Beni-Israel of this Presidency and the Jews in Europe. The effect of this has not been altogether good. Street-preaching and house visitation have been carried on by the Divinity students, assisted occasionally by some of the missionaries. The Rev. Dhunjibhai continues to act as pastor of the Native Church. Miss C. Paterson reports favourably of the Female Boarding School. The girls are 43 in number. The Girls' day-schools were four with 300 pupils; but one of the schools in the Jewish quarter had to be closed. Two new female schools have been opened in Tannah and Alibag. Miss J. Paterson, engaged in zenana work in Bombay, finds the Hindu Gujarati-speaking families not so accessible as the Marathi-speaking. Her pupils are all married women with the exception of the Parsees. She reports favourably of a Gujarati school, for girls. Mr. Lazarus Abraham continues to carry on the Medical Mission at Tannah, where Mr. Ramchundra Babaji prosecutes evangelistic work; there are two Catechists besides a zenana teacher and a Bible-woman. The Rev. G. R. Navalkar at Alibag has been encouraged by the conversion of a Brahmin at Pen. The English school at Alibag is in an efficient condition; attendance 98. Grant, Rs. 344. The Marathi schools for Beni-Israels are in a thriving condition.

The Bombay Guardian.

SATURDAY, JULY 1, 1882.

LINE UPON LINE.

THE following is an extract from a private letter received not long ago:

"After some years of great spiritual darkness, intellectual difficulties, distressing doubts, great weaknes and great sin, God, by judgments and persuasions, has led and driven me to himself, having brought me to the end of my own resources, and shown me something of his grace. He has become 'God, my exceeding joy.' But still, I am not only in great heaviness daily through manifold temptations, but sorely tried with the difficulty of apprehending some prominent and fundamental aspects of Truth. I do not seek to resolve all mysteries, and I do not refuse faith on the ground of mystery. But I do wish to have a clear and adequate reason for whatever faith I have or ought to have, and I wish to know what God would have me believe regarding himself, his being, his Son, his salvation, his covenant, and relations to me.——Although in claiming nothing from God but his unmerited mercy, and seeking to live by faith in all things, and to do his will, I am assured of his grace, and think that I am a child of God, I have been struggling for years with the Unitarian bias of my thoughts, and am painfully confused in mind, regarding the Trinity, and the Divinity of Christ. Does the Godhead contain three separate moral agencies and intelligences? And is Jesus verily God in an absolute sense? During the six years that I have loved the Bible above all other books and read in it continually, with continual prayer for light, it has not yet become at all obvious to my mind that the common orthodox statements of those doctrines are either the necessary or right deductions from Scriptural data. If they be right, how shall I pray to three different persons as if they were one person, or fix my mind in devotion on these three different points at once? On the other hand if the Trinity but represents three aspects or conditions of or modes of existence and activity of the One divine person, how shall I think of God as supremely and eternally the God of love without an eternal and adequate object of love? Or how shall I conceive of God, who is love, finding his eternal blessedness in an eternal act of self-complacency?"

We do not know that we are called upon to justify the common orthodox statements of the doctrines mentioned above. There is much that is called orthodox that seems to us to go beyond what is written in the word. We regret very much that our friend should have been brought up under influences so calculated to bias his mind against the views of Trinitarian Christians, and bring his conscience under a morbid fear of impinging on the greatness of the Father by giving too much honour to the Son, a fear of which not a trace is discernible in the New Testament, either in Christ's teachings or those of the Apostles.

We wish to draw attention to a very important principle that characterises the teaching given in the school of Christ, which is the school of God. We refer to a divine order of consecution in which things must be learned or else not learned at all. The same obtains in any science, in every branch of Mathematics. The scholar may turn over the leaves of his text-book and find more interesting matter in the latter part of the book than in the first part. He gives his attention to this more interesting matter, but every moment he comes to some statement that he does not understand. In vain he attempts to master these hard passages; his efforts are completely thrown away. Perhaps he asks the teacher. But the teacher himself cannot explain them, because of the incapacity of the scholar to understand the explanation. The teacher points out to him that the reason why he does not grasp the meaning of those advanced sections is because he has not mastered the preliminary matter. To reach the top of a ladder a man must put his foot on the lower rung and then on the second, and so advance from one round to another. It would be absurd for a boy who neglects to learn multiplication and division, to insist on learning the rule of three or the calculation of interest. Under the Old Dispensation the Jews found many things in their prophecies that must have been very perplexing for them; was it necessary that they should spend their time and strength in endeavouring to solve statements that must in the nature of things continue obscure until the time for their fulfilment should come? The best thing for them was to endeavour faithfully to comprehend what God wished them to do, and to do it under the sustaining hope inspired by the prophecies, exercising patience with regard to much that was obscure in these.

"The Lord thy God is one God." The truth of the divine unity is stated most absolutely in the Bible, and not more so in the Old Testament than in the New. The fact of Christ's divinity is declared just as positively in the New as that of the Father is. The representation always is that the more we see the Godhead in Christ, the more we honour God. The Unitarians have the idea that the disciples of Christ were carried away by their admiration of Christ so as to attribute to him more than properly belonged to him. This would show that Christ was one of the most defective teachers, not knowing how to guard his disciples against such an obvious tendency. But any one who carefully reads the evangelists must see that they are chiefly concerned for the truth, reporting just as readily those sayings of Christ that would be reckoned depreciatory as those which set forth his greatness; e. g. "Why callest thou me good? There is none good save one, God." "I can of myself do nothing." "The Father is greater than I." "Whosoever speaketh against the Son it shall be forgiven him." Unless the disciples taught what Christ intended them to teach, his was a suicidal mission. No such example of failure could be found any where else. It is just as impossible to make too much of Christ as it would be to make too much of God. "In him is all the fulness of the Godhead bodily." There can in the nature of things be only one omnipotent, omnipresent, self-existent being. In order to know this glorious Being the sinner must behold him in Christ. God reveals himself in Christ in such a way as to secure the confidence of the sinner. The Spirit of God is given to the believer, and he thus receives a divine attestation of the fact that God is well-pleased with him for thus trusting in Jesus. The latter part of John xvii, shows how perfectly one Christ is with the Father; and the believer has henceforth no fear that any honour shown to the one will miss the other. The believer has a consciousness of need that will not let him lose sight of the fact that it is through Christ he approaches the Father and the Father him. Christ is the meeting-place for God and man.

The object of the Bible is not to answer all possible questions, but to make man acquainted with his duty in this life and with his prospects for eternity. We are not called upon to settle questions that the Bible does not settle. The Apostle Paul counted all but loss for the excellency of the knowledge of Christ. We cannot give our correspondent, with whom we heartily sympathize, any better counsel than to follow in this the example of the Apostle. The Spirit of God is with us for the very purpose of revealing Christ unto us; and how does he do it? By directing our attention to the things reported concerning him.

PRAYER is the cup with which we go to the "fountain of living water," and dip up refreshment for our thirsty soul.

REMINISCENCES. CLXXX.

EXTRACTS from Diary kept in 1848.

October 22. The stores of Hindoo mythological lore are amazingly vast. God has given man a faculty of invention, and there is hardly any he loves better to exercise. We see it beautifully exhibited in the Bible, where, in the form of similes, illustrations, parables &c. it is made greatly subservient to truth. Among the Arabians we see it producing the 1000 Nights for popular entertainment. We find it in Europe, in dramas, epic poems, romances, tales.

But in all these fiction is simply employed for the entertainment of the mind, and does not profess to be any thing but fiction. But among the Hindoos, works of fiction, though incomputable in number, hold the rank of histories, nay, of Scriptures. They believe every thing in their Purans, epics, kathas, &c. They have changed the truth of God into a lie and their lies into the truth of God. They have an amazing appetite for falsehood. If the *Arabian Nights* were translated, many would read them as veritable history. There is a book somewhat of this character, *Sinhasan Buttishi*. It does not purport to be any thing more than fiction, and does not relate to the worship of any God. I was one day speaking of its foolish fables to a Young Brahmin in the Government school at Bombay, and to my surprise he immediately began with much warmth to assert its entire truth. He knew English and had read many English books. The baneful effect of thus feeding constantly upon fiction, from infancy, are sad to contemplate. How can they ever have any appetite for truth? Truth is altogether too meagre and to insipid a diet for their taste.

All the amusements of this people, it may be remarked, are connected with religion. Religion is made the means of their diversion in a thousand ways. The characters assigned to many of their Gods seem to have been imagined with refrence to the entertainment of the people. I was once reading to my pandit an account of Shiva with a thousand heads, dancing in the sky, expecting that he would see the gross and painful absurdity of it all; but its only effect was to throw him into an ecstacy of enjoyment. It seemed to him an amiable condescension on the part of Shiva to make himself thus ridiculous. All their holidays are strictly sacred days. They never amuse themselves except to honour some God, and never honour any God except to amuse themselves. Hence the hold their religion has upon them. The same wants of the depraved mind that take people in one country to the theatre, led the Brahmins of this village of Purushuram to come with their families to hear the performance of this Haridas.

After sitting there a while, we withdrew to the vicinity of the gate where Mr. H. entered into conversation with a Brahmin about the truths of God and the falsities of man. Others drew near. As Bro. H. raised his voice others left and came to us, and in five minutes, half the audience were listening to the words of life. Some disputed, but most heard in silence. Hardly any thing could exceed the beauty of the prospect from this village, overhanging as it does the broad and rich valley with its meandering streams, the town of Chiploon opposite, here and there the site of a village discoverable by the cocoanut trees in which it was secreted, the mountains opposiie and around, with waterfalls and patches of pasture where cattle were seen grazing.

23rd. Visited the Govt. School and examined some of the classes. They had a pretty good acquaintance with our systems of Astronomy and Geography, whether they believed them or not. Stationed ourselves with books under a large Banyan-tree in the centre of the town. This was a magnificent tree, the trunk consisting of half a dozen great trunks conglomerated. The lofty branches were festooned as it were, with pendent shoots falling to within a yard of the ground. Returning through the Bazaar about sunset, a large crowd gathered round, whom Mr. H. addressed concerning the way of life. A disputant said, If you believe that God is one only and spiritual, why do you have temples?—We assemble in churches not because we think them holier than other places, but for the sake of social worship and to hear God's word expounded. After a while the man came out with an objection which he considered a leveller, namely, that there is no real distinction between sin and righteousness, seeing that all things and all acts were of God. Bro. H. then called upon all present to look at this man. 'Nothing is sin to him; then thieving is no sin; take care then of your furniture and goods. Adultery is no sin; be careful therefore not to let him over your thresholds. Falsehood is no sin; beware then how you believe what he says. When he speaks shut your ears, have nothing to do with his doctrines, for he says there is no sin in teaching false doctrine.' The man was utterly confounded by this *argumentum ad hominem*.

24th. Daboul. Went to the Govt. school, but the puntoji was absent and there were but few scholars. Visited the ruins of some mosques, Some one told us there had been 360 mosques here. That there had been a good many and some of them splendid, was evident from the remains scattered here and there. In one of these ruined mosques we found a compartment that bore evident signs of having been appropriated by the Catholics for their use. I once saw in Brescia in Lombardy, the ruins of an ancient temple, built upon the ruins of some still more ancient structure. So here we saw one ruinous religion resting upon the ruins of another. Mahomedism, here as elsewhere, has ceased to be aggressive. Romanism has also ceased to be aggressive in India, as far as any indigenous vitality is concerned. But it has a head in Europe, and may be alimented from Europe. We saw a stone taken from a mosque, having inscriptions in Marathi and Hindustani. The Hindoos have made it an object of worship, for there were flowers at it's base, and there was a lamp there, to be lighted on occasions. So here we see the three religions; two have swept over the land and Hindooism starts up and simply takes stones from their ruins to make new gods of. When shall He come whose right it is to reign, who is to be heir and Lord of all? When shall the people of the saints of the Most High God take the kingdom and possess it forever and ever?

JOHN THE BAPTIST.*

AN EXAMPLE FOR CHRISTIAN WORKERS.

IT seems that, in one sense, the work John had to do is very much the work which every Christian has to do now—for he had to declare the one message of repentance to all, for the kingdom of God was at hand. There is, it is true, a very important element of difference between his case and our own—in this that Christ has come,—that His kingdom has been established, and thus there is the certainty arising from accomplished fact to strengthen our faith. But here in India the setting up of Christ's kingdom—the manifestation of His glory,—is yet a thing of the future. We have a blessed confidence that the idols are to be thrown to the bats and the moles, and Jesus alone is to be honoured here as King of kings, and Lord of Lords. But a great work of preparation has to be accomplished before that end be realized: and as we are all as Christians called upon to take part in this work, it may be profitable for us to study the character of the Baptist, who was preeminently the Preparer of the way of the Lord. His life as recorded by the evangelists shows clearly certain outstanding characteristics of which he was possessed, and which we ought all likewise to possess.

First let me mention his true appreciation of his own position—his humility. He might have claimed to be the Messiah, or 'that prophet.' On the contrary he regarded himself as unworthy even to unloose the latchet of the shoe of the Messiah: he felt that he must decrease, while the Messiah must increase. It was his to announce the coming of one who was preferred before him—this done, to retire into the back ground. We too, should feel our own nothingness—should sink self entirely, and let Jesus be all and in all—we too should glory in nought, save in the cross of our Lord Jesus Christ. "Be clothed with humility."

Secondly, we find in John singular earnestness. He laid the axe at the root of the tree. Earnestness is not a thing of feeling only, nor of intellect only. It is not a mere passing emotion. Nay, rather, it is a *settled* determination of will, a resolution based on conviction of no ordinary sort, and influencing the whole nature in all its activities. John threw his whole heart and soul into his work: and so must we. Our work for Christ must not be a secondary thing—of less importance than something else—it must be a part of ourselves. It must not be a thing of fits and starts—it must rather be something which cannot be separated from our very life. To me to live must be Christ.

Thirdly, notice the enlightenment of John. He rose above all social distinctions. The self-righteous Pharisee—the free-thinking Sadducee—the oppressive tax-gatherer—the discontented soldier—these all came to John, but to one and all it was the same message he had to deliver. His earnestness prevented all compromising, or temporizing with such people, and his enlightenment raised him above the ordinary modes of judging of men, and enabled him to see men as they truly are—in God's sight, and from God's point of view. We have one message: let us understand how it, too, is for all without distinction of race, or caste, position or wealth. "All have sinned and come short of the glory of God." We put this true enlightenment alongside of the false liberalism of the present day: and the contrast is striking.

But in addition to these three characteristics there is a fourth which is the necessary accompainment of them. I can conceive of men endued with humility, earnestness and enlightenment, and yet of their being useless as Christian workers. John had a sense of being divinely called to his great work. He was a *voice* in the wilderness. Through him God was speaking. He was urged onwards by God. The divine Hand was on his shoulder; he had an unction from the Holy one. Without this John would have been powerless. A sense of responsibility is an essential condition of success; and this is the result of the Spirit's working. The Holy Spirit alone calls us to the work—alone gives the essential baptism of fire. There has been too much of Cain's spirit in the professing Church—Am I my brother's keeper? There has been an absence of *individual* responsibility in regard to the work. A tendency has been manifested to roll all the burden of the work on ministers and elders only, and an inconsistent surprise has then been expressed at the poor results

* Substance of remarks by Rev. B. Blake.

achieved. The consequence has been an undue and improper depreciation of the ministry as a Christian institution established for important ends. But most certainly every one possessing personal faith in Christ as his Saviour should realize that he is called to do his something for the Master. God is calling every one of His people to go work in His vineyard, and none can say, "No man has hired us." Paul may plant. Apollos may water—God alone can give the increase. Oh! may we be many voices in the wilderness of this world's sins and sorrows!

Although this fourth characteristic is all-essential,—let us not undervalue the first three features mentioned. A sense of being divinely called can in no way dispense with any of them—nay rather it will only bring them into greater play. God ever works according to natural laws, where they can be available.

May God grant us all to profit by these reflections on the life of John the 'Baptist.'

SOUL-BEAUTIFYING.

Ps. cxlix. 4.

The opening verses of the psalm embody a stirring exhortation to Jehovah's people to praise and rejoice in him. The exhortation is founded upon two facts: *first*, his present disposition toward his people; *secondly*, his gracious purpose concerning them. He *now* "taketh pleasure in his people: he *will* beautify the meek with salvation." In Hebrew poetry the second clause of a sentence is frequently a different form, amplification or modification of the first. In this 4th verse the terms "people" and "meek" are convertible.

Meekness is a distinguishing characteristic of God's people. Not mere outward lowliness of demeanor; not stolid or stoical indifference; not that too prevalent disposition to allow things to have their course rather than disturb ourselves by any effort to stem the tide. True meekness is indicative of strength of character. Many possess what may be termed "constitutional meekness," a temperament not easily aroused. The meekness of the Christian believer is a "gracious meekness," the fruit of the Spirit, and the secret of which is the love of God shed abroad in the heart by the Holy Ghost. Not a meekness that secludes itself from contact with what might ruffle the spirit, or hides itself from hand to hand conflict with sin and injustice; but a meekness that thrives and manifests its excellence more clearly in the activities of life.

Cruden defines meekness: "A temper of mind not easily provoked, that suffers injuries without desire of revenge, and that quietly submits to the will of God." And it also implies "a humble, submissive frame of spirit, ready to receive and entertain the truth of God." This is that "meek and quiet spirit which is in the sight of God of great price"; and, after all, things are as *he* estimates them. To be meek is to be like Christ, the meek and lowly of heart. It implies many things—teachableness; willingness to obey; a sense of insufficiency; long-suffering; serene self-possession in trying circumstances. May we have this heavenly meekness. Let us consider

I. God taking pleasure in his people.

The Hebrew word translated "taketh pleasure" is as often translated "accepts" or "delights in." What a wealth of tenderness these several words, used to express the disposition of our God toward us, contain! And to get a fair apprehension of the blessedness it involves we must take into account the various relationships he is pleased to sustain to us.

a. As our *Creator*, he takes pleasure in seeing that we fulfil the object of our creation. The chief end of man is to glorify God and enjoy him forever.

b. As our *King*, he takes pleasure in our unswerving loyalty. He delights in the unbroken allegiance and unwavering confidence of his subjects.

c. As our great *Physician*, he takes pleasure in our spiritual health and prosperity. No King's child should be "lean from day to day." He delights to see us with good spiritual appetites, desiring the sincere milk of the Word, increasing in knowledge, growing in grace.

d. As the great *Husbandman*, he takes pleasure in our fruitfulness, the purpose for which he has called and chosen us. See Jno. xv.

e. As our heavenly *Father*, he takes pleasure in his children's happiness, obedience, safety and usefulness.

Have we the assurance that our ways please the Lord—that he approves and takes pleasure in us and in them?

II. The beautifying of the Soul.

a. We are naturally destitute of spiritual beauty. The natural heart is portrayed as "deceitful above all things and desperately wicked." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies: these defile a man." God made man pure and upright; but he has become distorted, deformed, disfigured by sin. Selfishness dominates the soul, degrading, debasing and deforming it. Man is an unlovely and unlovable being, the prey of sin, the victim of unhallowed desires. He is often brought to that point where he sees himself vile and loathsome. How deceitful, double-faced, false, crooked a man can be! When man is said to be "totally depraved" it is not meant that the unregenerate man is as bad as it is possible for him to be. With the restraints of law, public opinion, conscience and the Holy Spirit, such a sight is not to be witnessed on earth. But it implies that there is in man capacity for the greatest possible wickedness, that there are elements which may, and if unchecked and not dealt with by God, will eventually develop into the greatest extremes of infamy.

b. Reconstruction by divine power is necessary. Man is utterly powerless to recover himself from the depths into which he has fallen, or to extricate himself from the ruin in which he has become involved. God laughs to scorn the silly attempts men in their blindness make to recover themselves. Man of himself can neither atone for his guilt nor cleanse himself from sin's defilement. Some of us were a long time finding this out; but we did find it out to the salvation of our souls.

c. The divine power to reconstruct is available. God said originally, "Let us *make* man in our image, after our likeness." Looking upon man in his ruined state God says, "Let us re-make, restore man." As man now is he is utterly unfit for a place in the temple of God and incapable of communion with God. But a glorious plan has been devised for restoring and beautifying disfigured humanity, for the recovery of that image and likeness which has been marred and disfigured by sin. God has provided a scheme of salvation amply adequate to thoroughly repair the ruin that sin has wrought—a scheme that contemplates the investiture of sinful man with his own divine beauty, making man like himself, a partaker of his divine nature, and a sharer in his heavenly glory. "Let the beauty of the Lord our God be upon us." May we not regard this as nothing else but the "beauty of holiness"—that holiness without which no man can see or enjoy the Lord, which he bestows upon his people here, and which will find its happy consummation in eternal glorification with Christ?

d. The beautifying process begins with the regeneration of the soul. Man can be made meet to be a partaker of the inheritance of the saints in light only by a complete surrender of himself to God, and the exercise of implicit faith in the Lord Jesus Christ. God pledges himself to carry on and complete the blessed work he begins, on condition that the surrender and faith are maintained. "Kept by the power of God (his part), through faith (our part)." Boundless resources, infinite wisdom, illimitable power, unfathomable love, nature and grace, are behind God's every invitation and promise, constraining us to accept the one and believe the other. He can make the most untoward and apparently hostile event subserve his gracious purpose and conduce to our good and growth.

e. The beautifying process is a lifelong one. It never ceases during probation. So far from entire sanctification, as some seem to think, putting an end to God's beautifying of the soul and making further development impossible, it may be said to put the believer in that position where God can most rapidly and satisfactorily carry it on. Entire sanctification is the effect or result of the soul's closing in with Christ as its Complete Saviour—a Saviour from defilement and from *sinning*. It sweeps away all obstacles in the way of the soul's growth, advancement, and beautifying. It removes the "much rubbish" which hinders the Holy Spirit in carrying on the rebuilding and beautifying of his temple.

Man may defeat God's purpose and make the process a difficult one by unbelief, disobedience, worldliness, slothfulness and self-indulgence. The believer's part is to willingly submit to, and cooperate with, the Holy Spirit.

f. The beautifying process is sometimes painful. As man naturally, and by long-continuing habit, is averse to holiness, there is generally more or less resistance on the part of even believers to God, the Holy Ghost, the Beautifier. This makes the crucible, chastening, bereavement, adversity, disappointment necessary. They are all parts of the process. He chastens us, not for his pleasure, but "for our profit, that we may be partakers of his holiness."

Much grinding, polishing, pruning are needed in some cases; and God does not hesitate to give the medicine, use the treatment, pursue the plan that he, in his infinite wisdom, deems best for his purpose. In Burmah the best polish is imparted to statuary by the rubbing of the human hand. The divine hand is polishing us; and God has to "rub hard" sometimes to render us without spot, blemish or any such thing—to purify and beautify us so that we may adorn the temple above.

Do we desire to be beautiful? Let us commit our souls to the hand of the Beautifier by an act of unhesitating, unwavering faith, and maintain this attitude of abandonment by continuous trust; God will most assuredly "perfect that which concerneth us."

J. E. R.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

My Dear Sir,—Since I left Bombay I have visited Egypt and the Holy Land where I was for several weeks. I have in fact just arrived here three days ago. You cannot imagine all the interest with which I have visited Palestine from Hebron to Damascus and how much more living have the historical portions of the Bible become to me. If I remember well you have visited Palestine yourself and it is therefore unnecessary to remind you of any of the great points of interest, which to see every Christian would be happy. Nothing could bring nearer to one the reality of the ancient civilisation of Palestine as spoken of in the Scriptures, than the underground and immense quarries which undermine a large portion of Jerusalem and where one can follow the whole process of excavating those stones which form the foundation of the temple area and one side of the temple hill, those enormous blocks of granite, of which it seems now impossible to explain how they would be transported and put where they

are. That the whole work of excavating these was done by hands is quite clear, but no one has yet been able to only imagine even how they could be moved from the quarries to the surface of the ground and then to the temple hill.

The Missionary work done in Palestive is very interesting and one may say very prosperous as regards the education of the young. Manual and field labour, which alone can do real good to the regeneration of the country, both Arab and Jewish, is being now introduced for orphans, at least in the German schools; the English are still somewhat backwards, but seem also to feel its necessity now. I had the pleasure to preach both to the Germans and the English in Jerusalem, once in the Episcopal Church where my countryman the late and still much regretted Bishop Gobat used to preach. The Germans have now only a small church, but they are going to build a new one which will cost 400,000 Marks. Such a building has become quite necessary, for their community is increasing daily. I suppose you have heard of the German Templars who have founded colonies in Jaffa, Jerusalem, Haifa, Bayruth, etc. Materially they are prosperous enough, but their spiritual life is a sad affair. They now reject the dogma of the divine sonship of Christ and begin to be more and more worldly in their conduct. Sunday sanctification for instance is very little thought of now amongst them and Sunday amusements, which will certainly lead in a short time to drinking habits, are being resorted to as Sunday pastimes more and more. With all that they have a spiritual pride which is unbearable.

You know that thousends of Jews are emigrating from Russia into Palestine and that collections are being made everywhere to help them. People believe that they will with some help be able to establish themselves in Palestine as agriculturers or traders. This however is the greatest mistake possible. I have seen many of them both in Jerusalem, Samaria, Hebron, Tiberias, etc. and I have found them everywhere doing litterally nothing but begging, eating, sleeping and sometimes praying to the ancient Saint-Rabbis who are said to be buried here and there both in Judea and Galilee and to the honour of whom great tombs and synagogues have been built, much in the same manner as the Mohamedans of Egypt pray in the tombs of the Khaliphs in Cairo and other places. If you are asked in Bombay to subscribe to this cause, I think you ought to warn the *Christian* public that their money can be much better given elsewhere.

We have now in Lansanne just this week very numerous meetings for the advancement of Christian life and Consecration to the Lord of his people. The meetings are very well attended and much good has already resulted. They take place in turn in the chapels of the Methodists, Free Church, Darbyites, and even every evening in one of the *temples* of the National Church. Some years ago this would have been impossible, now Christians are more willing to seek each other's communion and live in fatherly love. The Lord's supper is going to be commemorated to-morrow by all Christians of every protestant denomination and judging from the number of people who attend all the meetings, the attendance promises to be large.

Another feature of our Swiss life has also very agreably surprised me, namely that the question of the sanctification of the Lord's day has been now satisfactorily settled in many of our cantons. One of the most radical, viz, Zurich has passed a law, only about one week ago, that not only all government offices, but all manufacturies and other such places are to be closed on Sunday as also most drinking and dancing places and all shops except for a very short time in the afternoon. It is strange to observe that to pass this law radicals together with Christian people have combined to form a majority, the radicals of course only from a desire for physical rest.

With kindest regards in our Saviour I am,
Yours very sincerely.
A. BOURQUIN.

DEAR SIR,—In the issue of your paper for the 24th instant, I noticed the suggestion of an Official member of the M. E. Ch. to clear off the debt of that Church within the close of the current year; which suggestion savours greatly of the worldly element and so discounts the efficacy of the power of the Gospel of Christ, which St. Paul declared to be "the power of God unto salvation unto every one that believeth," and which he, as numerous others of his day, practically manifested unto all round about—the enemies of Christ particularly being struck therewith.—I would feign quote passages from God's word unmistakably proving the results from a faithful performance of his will, but as the majority probably of the readers of the Guardian are Christians professing a knowledge of the Bible, I am content to leave this question of raising funds for clearing the debt of their Church between themselves and their God; being perfectly confident that honesty of purpose and will before God in every matter will be the only satisfactory solution of present unsatisfactory finances of the M. E. Church of Bombay, I heartily recommend a trial of this amended suggestion which will bring to our God greater honor and glory than the arts and devices of our foolish wisdom. But say you, how if it fail? I answer, accept failure as the clearest evidence of spiritual death of the Church, and delay not to set it in order again, building on no other foundation than faith in God's promises and assurances which are yea and amen to all who believe.—When the church and world unclasp hands and sever connections with each other, then and not till then, will God bless our labors and fulfil that glorious promise to give us the heathen for our inheritance and the utmost parts of the earth for our possession.—Obedience to the whole commands of God is the desideratum of the Church of to-day.—May God of his infinite mercy and boundless love sweep a mightly tide of revival over this city which is fast setting down to the awful sleep of eternal death.

Your's very respectfully,
J. A. ROBERTS.

P. S.—I observe your omission to acknowledge my further comunication anent profanation of the Sabbath.—J. N. R.

DEAR SIR,—With regard to the letter signed *Bhosawal* in your issue of the 17th inst. I regret very much that the writer, evidently a stranger to the parties, has stated the matter incorrectly. I happen to be well acquainted with the parties mentioned and can testify that Mr. Morrison is a sober and steady man and both he and his wife are respectable and well-conducted people, esteemed by those that know them.

I am,
Yours faithfully,
G. HIRAM GREENIG.

NOTICES.

WE are requested to print the following acknowledgment of sums received for the M. E. Church and Parsonage, Bhosawal:

J. M. Rs. 5; T. F. 5; W. R. 5; W. S. 7; Mrs. B. 5; Mrs. H. 5; C. W. 2; Mr. S. 1; Mr. H. 2; Mr. J. 5; Mrs. H. 5; Mr. B. 5; Mr. T. 1; Mr. C. 1; C. P. 2; J. H. 2; F. F. 2; D. W. 10; W. S. 2; Friends, 4; Mr. F. 5; Friends, 5; A friend, 5; J. McG. 5; C. C. 5; F. W. C. 50; Mr. B. 2; Mr. P. 2; Mr. E. 2; A. W. W. B. 20; Mr. Z. 1; Mr. D. 1; Mr. S. 1; J. I. S. 31-8; G. T. 5; Mr. W. 4; A friend to the cause, 20; G. W. O. 30; J. G. 30; H. H. 5; J. T. H. 30; Mr. W. 4-4; J. C. 5; Mrs. J. B. 5; R. P. 350; J. B. 5; Miss G. E. M. 10-2; Mrs. J. M. 5; W. C. 4; Mr. M. 10; J. L. 23-8; C. O. 20.

Rev. Vishnupant Memorial Fund.
M. H. M. Rs. 10; A Friend through M. H. M. 50.

RECEIVED for Grant Road Methodist Church during the week ending June 25. J. H. R. Rs. 120; W. A. C. 25; A. E. C. 10; E. H. G. 4; R. J. S. 2.

WE have received for Miss Anstey's Orphanage, from J. A. S. Rs. 100.

THE United Monthly Prayer Meeting of Native Christians will be held in the Grant Road Church on Thursday next at 5 p. m.

Epitome of News.

SATURDAY, JUNE 24.

—On the 1st instant, at Moulmein, a Burman ran amuck. He killed his father-in-law and would have done more mischief had it not been for the timely arrival of a party of the 2nd Regiment M. N. I., who were called out by the Town Magistrate. The party gave the madman chase, and, after having bayonetted him three times, succeeded in capturing him—but not before one of the sepoys had received a wound from a spear with which the man was armed. The police, a correspondent states, were powerless to act in the matter.

—A story of extraordinary intelligence on the part of a dog is vouched for by Mr. W. H. Pearson, of Darlington:—

There hangs in my parlour a photograph of a large Newfoundland dog, which belonged to Mrs. Richardson, of Lowell. She took him to have his photograph taken. When they got him fixed, with that big tube pointing at him, he didn't like the look of it, and got up and shook himself. He repeated this every time they got things arranged. They could not get him to sit. Finally Mrs. Richardson said, "You are a bad dog; go home!" He sneaked out as if ashamed, with his head down and his tail between his legs. He kept out of sight all day, and the next morning was missing. About noon he came trotting in, wagging his tail, and with every indication of a happy dog. He had a package tied around his neck, which Mrs. Richardson, on taking off, found to be a photograph of himself. She went down to the photographer's for an explanation, where she learned that the dog had that morning returned there, stationed himself before the tube, and gave the artist to understand that he wanted his picture taken. He sat perfectly still, and the artist took it.

—*Bombay Gazette*, Bejapur: The time will arrive when a number of men and woman from Europe and America, *blasé* with Greece and the Nile, will come to Bejapur. The big dome and the Kailas of Ellora will take their places as the two great wonders of Western India. There will be a railway station there, and the telegraphic wires will bisect the citadel as they do the ruins of Baalbek. We shall no doubt, in due time, hear much that is novel and interesting about Bejapur. It behoves our Government to see that no so-called improvement mars the antique grandeur and simplicity of these exquisite monuments of antiquity, and that in our zeal for their restoration, we do not accelerate their decay, or the decay of that which is most noble and beautiful (we will not say venerable with Mackintosh's words before us) about them. Time is a ruthless destroyer, but not half so ruthless as that zeal which under the pretence of repair effects only to destroy, and we must beware of this kind of renovation and see that the iconoclasts do not proceed from ourselves. (4) The greatest

living authoriy on architecture has declared that these buildings are worthy of all the care we can bestow upon their preservation. Our first great duty is therefore to protect them from ourselves, and our second from the hands of our neighbour.

There are pieces of sculpture in the Roza of Ibrahim which we venture to say, as sculptured ornaments throughout the world, are unique, and if destroyed or taken away, to use a mild word, could never be replaced. We mean the stone chains, tho links of which, cut out of one block, dangle from the cornice and hang gracefully between each arch. They are thirty or forty feet overhead and far beyond ordinary reach, but they are not beyond the avarice and ingenuity of the stone collector, who could soon devise ways and mens to attain them. We all know what has been done in this way in Upper Egypt. For preservation, therefore, and in view of an influx of sight-seers, we would recommend the discontinuance of the Roza as a hostelry. The Dome of Mahmoud and the Mosque and Mausoleum of Ibrahim Roza, in fact, require each a keeper to watch these buildings; so that travellers may be taken over them, as they are in the Mosque of Omar, or any of the great sight buildings in the world.

Monday, June 26.

—There has been a landslip at Simla. Two men were killed.

—The death is reported from Meerut of Troop Sergeant-Major Flint, King's Dragoon Guards, who was shot a few days ago by a trooper of the Regiment.

—The *Mahratta* speaks of the unfortunate Maharajah of Kolhapore as "a promising scion descended from the direct line of the great Shivaji . . . . tossed from place to place like a football by a set of men who should daily kneel before him and do homage to him"!

—*Christian*, June 8: We regret to inform our readers that on Thursday afternoon last the Rev. W. Hay Aitken had a serious fall from his tricycle, fracturing his left thigh. He was working up hill, and missed his footing on the treadle, which caused him to fall forward, the machine coming over him. He was attended on the spot by a surgeon, and, after some little delay, proceeded to Bedford, a distance of about eight miles, in a spring cart, reaching his home about three hours after the accident. The leg was soon set, and Mr. Aitken is doing well.

This untoward circumstance will, of course, prevent him fulfilling any of his summer engagements, but we believe the Boxmoor mission, which begins on Sunday next, will be taken by his brother, Rev. R. Wesley Aitken, who is also well known in the mission field.

—*Guide to Holiness*, June: Our beloved Bishop Bowman, who has been so very ill, is now recovering, and hopes are entertained that his life may yet be prolonged, and that the desire of his heart, published a short time before his severe illness, may be granted. He says: "As we have passed from point to point, preaching, through interpreters, the blessed Gospel to the dear and interesting people in many new and strange lands, we have longed for the gift of tongues that we might directly from our heart tell the precious story of the cross. Now we have an equal longing for the trumpet of an archangel, that we might rouse the Churches to their duty; and for a pen of fire, that we might write words that would burn into the hearts of our people and inflame them with zeal for the salvation of these ends of the earth."

Tuesday, June 27.

—*Bombay Gazette*: A ceremony having great interest for the Parsee community was performed yesterday morning, when nine persons who are not pure Parsees by birth, but the descendants of Parsee fathers and Hindu or Mahomedan mothers, and who have hitherto been excluded from the Parsee community were admitted as converts to the Zoroastrian fold. There is a strong difference of opinion amongst the Parsees we hear, with regard to this admissisn, some of the leaders of the community standing aloof and refusing to attend the ceremony or to recognise the converts as co-religionists. A number of these semi-Parsees are expected to follow the example of the nine persons whose conversion was completed by their admission to the fire-temple yesterday.

—*Rastgoftar*: The recent cases of suicide amongst the Parsees are so many evidences of mental decay in the community. To prevent this epidemic—for it is nothing but infection—lectures and arguments are ineffective; we must go to the root of the evil, and to do so must arrive at the real causes. Carefully examining the subject, we find a good deal amongst the Parsees which tends to blast their domestic happiness and encourage self-destruction. Our inquiry is further facilitated by the fact that all the suicides, whether male or female are young. Parsee lads have recently been behaving shamelessly. The recent impudent theft in the Post-office was committed by a Parsee youth. Another Parsee youngster was convicted during the last sessions of forgery. The person who was lately punished for committing thefts on a large scale in the Great Eastern Mills is a Parsee boy. Much is spoken of the activity of Parsee youths in the new mill industry; but if half of what is said of the want of integrity in the larger number of them be true, we fear they will disgrace the community some day. In the Nowanagar postal frauds case the offending post-master was a Parsee youth. The Parsee inspector who is undergoing a term of imprisonment for treating certain witnesses with frightful cruelty, with a view to obtaining information from them, at Ahmedabad, is a mere boy. In mercantile firms young Parsees are found to be misconducting themselves, and the European houses seem to have resolved never to employ a Parsee assistant. All these symptoms show that to arrive at the causes of the suicidal mania we shall not have to go far distant.

—*Madras Mail*: Mr. Pogson informs us that "the comet is pretty conspicuous now to the left of Venus, and about the same height, visible to the naked eye soon after sunset. It will soon fade away though, and cease to be visible without a telescoqe."

"J. W. C.," writting from Yercaud on the 23rd, says:—"Last evening, at 8 o'colck, we observed a fine comet (*i. e.*, one easily seen with the unaided eye) due west of this, and about 20 degrees above the horizon. Tail fan-shaped and symmetrical, standing away from the sun, and inclining to the south. Through a 20-power glass, the tail measured about 8 moons apparent diameter. Is this the comet that was seen near the sun by the recent eclipse observers? Perhaps 'Isis' will give us some explanation."

—In Alexandria the Eastern Telegraph Cable has been buoyed. In the event of its being cut it could be worked from the fleet, which is provided with all the necessary material, and telegraphists.

—The Paris Tramway company, after five years' experience, have totally abandoned steam and reverted to the old system of employing horses. Steam was found to be both dear and dangerous.

—The Maquis of Lorne, as Governor-General of Canada, has given his assent to the Deceased Wife's Sister Bill which was passed by the Dominion House of Commons by 137 votes to 34, and by the Senate on the third reading by 38 votes to 11.

—It appears that the Czar is after all to be crowned this year. A telegram from St. Petersburg says;—The detailed plan of the coronation festivities was presented on Monday last (June 5) to the Emperor, who signified his approval of it. The date of the ceremony remains fixed for September 7, and in any case it will not be postponed for more than a week from that day. People are confidently looking forward to a Coronation manifesto authorising the convocation of some kind of Parliament, but a Constitution on the European model is not to be expected.

—*Indian Witness*: We learn by a private note from the Rev. J. H. Gill that Bishop Foster is to preside at the next sessions of the two India Conferences. The 15th of November has been fixed upon as the date of meeting for the South India Conference, but we learn that the correspondence now going on indicates that the members of the conference will by a long majority ask to have the time changed to the week before the meeting of the Decennial Conference. We cannot yet say that this will be done, but the present indications are strongly in that direction.

Wednesday, June 28.

—Dpty Surgeon General Moore writes a long letter to the Directors of the P. & O. Company complaining of the accommodations on the Str, *Clyde*. "The smells, sights and dins were noxious, offensive and maddening." Poor gentleman; we cannot but feel for him. Perhaps all was not right *within*

—The population of Alexandria, at the last census of which records have been published, was estimated to be 220,000, of which one-fifth was of European origin, thus numbered—Greeks, 21,000; Italans, 14,000; French, 10,000; English (really Maltese), 5,000; Germans and Swiss, 4, 500; various 5000.

—A coroner's inquest was held yesteaday in the 3rd Marine Lane on the body of Dhunbai, aged 18, daughter of Byramji Ejiariji, a liquorshop-keeper at Challisgaon. It appears that the deceased was recently brought to Bombay by her mother from Challisgaon with the object of contracting a suitable matrimonial alliance. Several persons offered themselves, but the deceased rejected all as she wanted an educated, intelligent and wealthy partner and none of the suitors answered to this description. Moreover some of the offers were accompanied with demands for good dowries which disgusted the deceased, who, having had a quarrel with her mother about one of the offers, took a quantity of opium on Monday evening and died from the effects of the same.

—Major John Bennett, whose death is announced, arrived here in June 1841, in the ranks of the Fusiliers, rose to be a non-commissioned officer, and became Ensign in 1849. He distinguished himself at the taking of Mooltan.

—Mr. Berry believes that all fear of renewed armed resistance on the part of the Khonds is over. The number of Kultas massacred is not yet definitely ascertained, but there seems no doubt that over a hundred men, women, and children were murdered, sometimes with cruel mutilation and torture. The prompt action taken by Mr. Berry, and the aid rendered him by the officers of the Gurjat and Ganjam police, saved many lives and prevented the rising from spreading. Hitherto the police and *paiks* have succeeded in dispersing the Khonds. Only on one occasion did the latter stand up against any show of force; but when they were fired on, and twenty killed, the rest dispersed in all directions.

—The Paris Tramway Company have abandoned steam after a thorough trial, extending over five years. Having tried every system they could—and the number was no less then 21—they have every reason to consider that their acquaintance with the merits and defects of steam power is pretty exhaustive. The end has been that they have reverted to the old system of employing horses. The result of the prolonged trials has been to show that steam is dearer than horse power.

—F. C. B. in the *Bombay Gazette*: In some, spontaneous generation of alcohol is set up: such are toddy and mhowra, the latter requiring merely a little water to be added to it. In

others, as for instance grain, potatoes, and sugarcane, artificial means must be used to bring them into a condition fitted to generate alcohol. Now, the latter operation is difficult: it takes time, it requires the possession of some knowledge, and therefore cannot easily be undertaken, or if it is, it is at greater risks of detection and punishment. In the former case nothing is easier. Nature herself supplies all the conditions; anybody can procure the alcoholic liquid, and he has merely to distil off the spirit. In the case of mhowra it is largely composed of fruit sugar, and has the ferment present in the vegetable fibre which is not sugar. It has only to be mixed with a little water, and within a very short time the process of converting the fruit sugar into alcohol is completed. The facility with which it can be done makes it difficult to suppress illicit distillation. Then mhowra costs nothing: it may be had for the picking up; whereas in the case of the substances they posses a commercial value apart from the qualities of producing alcohol.

—Sir Wilfred Lawson on the Opium Traffic, at the Annual Meeting of the Anti-Opium Society: Although Sir George Birdwood and Sir Rutherford Alcock, and half a dozen Englishmen of great weight and great authority may spend their time in writing letters to the press declaring that opium consumption does no harm in China, I humbly say that I do not believe them; and I will tell you why. Because the people of a country itself know far better than foreigners the state of that country; and, so far as I know, they have not yet, since this controversy began, been able to adduce the authority of one single Chinese who does not declare that opium smoking is a cusse to the country in which he dwells; and, surely, the authority of a whole nation is worth all the Sir George Birdwoods who ever wrote such letters as these. Besides, when people speak without a bias you get at the truth; and not so many years ago the directors of the East India Company, in arguing all this question and saying what they could do and what they could not do, confessed that if they could do without the money they would like to get rid of the opium trade out of compassion to mankind. Then the next fallacy is, "Oh, it is all very well to say that you will not send opium into China. The Chinese do not want to stop it. They do not really care about getting rid of it." I know that argument very well. It is a very old friend of mine. When I say, "let the people get rid of the drink trade," some persons reply, "Oh they would not do it—not a bit of it. They like the public-houses." All that I say then is, "Give them the chance." I never prophesy: I only say give them the chance. And so I would say "Give the Chinese the chance; you have never given them the chance yet." But, though I say I do not prophesy, I will tell you what I believe. I believe that they are in earnest, because a nation which destroyed eleven million dollars worth of opium rather than have it disseminated among the people, and so lost all that money, has given a pretty good proof that it was in earnest in this matter. Then the other day I saw an argument against us which, you may think, it is frivolous of me to bring forward, but it was used by one of the best writers we have in the North of England. He said, "What do these anti-opium people know about smoking opium? They never smoked themselves. They are not fit to judge in the matter." Why, he might just as well say that a man who had never put his hand in the fire does not know that it burns, or that a man who had never tumbled out of a Thames steamer into the Thames did not know that the water would drown him. We know these things by the facts which are brought to our knowledge, and we know very well by impartial evidence that this opium is doing the greatest harm to the Chinese nation, and, in fact, as a great authority who knew the subject said many years ago, it is "ham-stringing" the Chinese nation. But now I come to an argument which, perhaps, I am as well qualified to deal with as any one, and that is the argument that it is not worse than drink. "Hear, hear," I say to that. I am with these objectors thoroughly. I noticed that interesting letter from Professor Gamgee which was read just now, who knows this subject well. He says that the taking of opium by individuals destroys all energy. That is not the case with alcohol. Alcohol developes energy—in a very injurious direction, generally. I do not want to dogmatise. If I do, somebody is sure to get up on this platform and say that I am wrong, and that opium is ten times worse than alcohol. I would only say that, so far as I can learn, in my humble opinion alcohol is a little worse than opium. But the argument which these good gentlemen bring forward that opium is not worse than drink has no force against me. It may have force against some people, but it has not against me. I say this—that I think it perfectly horrible and atrocious that thirty millions of the revenue—about a third part of the revenue of a Christian country, should be raised by encouraging the people to take alcohol, which is called by one of our greatest authorities in medical science the most destructive agent that we have. And I think that it is also perfectly horrible that eight millions of money should be raised by the Indian Government by encouraging the Chinese to take an agent which is almost as bad. I cannot help alluding to this drink question. The two things run so much on all fours. What we are agitating for to-day is to prevent opium being forced upon the Chinese by the mouth of the cannon, and what I have been agitating for, for several years is to prevent alcohol being forced on the people by the mouth of the magistrate. But do not let them bring up this cry about its being as bad as drink, and as bad as your drink revenues, any more, for we have got rid of that. We have declared twice over in the House of Commons already, by considerable majorities, that we are not going to force this drink upon our fellow subjects by the mouth of the magistrates any longer, and we are only waiting for a favourable opportunity to give that resolution the force of law. On that subject our hands are getting much cleaner than they were; and we are able with a much clearer conscience—though not with a clear conscience yet—to resist this argument, that opium is not worse than the drink in this country. We have got so far with drink in our own country, and we will get on with this subject of forcing opium upon the Chinese; and *there* is the man who will do it—my friend Mr. Pease. And I will tell you why I think he will succeed. It is because I think that the Government which we have now in power is bound to support him. This is no party question, but we know that the present Government came into power on the cry that they would observe the equal rights of all nations; and if they are true to that motto, how is it possible that they can go on at the mouth of the cannon forcing the opium trade upon the millions of the Chinese?

—*Record*: Meissonier's small picture of Napoleon I. sold last Saturday at Christie and Manson's for the enormous sum of 5,800 guineas. The panel is 12¼ inches in height by 9¼ wide. So high a price has never been known in England far a cabinet picture.

Thursday, June 29.

—The Str. *Venetia*, with English Mails left Aden for Bombay, Tuesday 8 P. M.

—The danger of a sudden revulsion of feeling was fearfully exemplified in the case of Major Savory, the chairman of the Committee of the Naval and Military Club. This officer had drawn Shotover, in the five hundred pounds sweepstakes, and was so excited on hearing the news of the mare's victory, that shortly afterwards he had an apoplectic fit, and he was dead the next morning. Major Savory was formerly in the 78th Highlanders.

—*Times of India*: The trade in mineral oils is one of very recent growth, but it has now become a very large and important one. The imports into our own port of Bombay were only 1,76,780 gallons in 1876-77. In 1877-78, these rose to 9,30,947, in 1878-79 to 22,09,878 gallons, in 1879-80 to 28,23,333 gallons, and in 1880-81 to 39,64,150 gallons. In other words, the trade has increased more than twenty-fold in five years. That this increase is still going on is evident from the fact that the imports of these oils for the first five months of 1882, say from 1st January till 31st May, is 26,93,000 gallons, or say at the rate of more than sixty (six?) million gallons for the twelve months.

—The pass duty on Malwa opium for export by sea has been reduced by Rs 50 per chest.

—*Times of India*: We are glad to learn that the encouragement which he recently met with in Bengal has induced Mr. Malabari to proceed with his spirited undertaking to translate Max Muller's Hibbert Lectures into the various vernaculars of India. Already the Gujarati edition has been published. The Marathi and Bengali translations are ready for the printer. Sanskrit (in the opinion of some persons the most important of all) Bengali, Hindi and Tamil editions are to follow. The peculiar importance of Mr. Malabari's scheme is that it will place his countrymen in possession of the facts connected with the true historical value of their ancient religion. Professor Max Muller discusses the subject from a purely historical point of view.

—The *Times* publishes a long letter from Surgeon-General Johnson, late of Madras, recommending the use of diluted carbolic acid in leprosy, and directing attention to the relationship between leprosy and tubercle.

—On Corpus Christi day, anniversary services were held in connection with the Anglican Confraternity of the Blessed Sacrament in 200 churches in England. There are now 1,049 priest associates and 13,700 lay communicants.

—A Mahomedan mendicant was found dead, with his throat cut, yesterday morning, in Bellasis Road.

—There has been considerable loss of life and property in Travancore, by inundations.

—Mr. Alexander Balfour, in a letter to Mr. Gladstone, says that what is essentially a Permissive Prohibitory Act has existed in Sweden for the last twenty years. So vigorously have the people outside of towns used their permission to limit and prohibit, that among three and a half millions of people there are only 450 places for the sale of spirits. . . . This it is which has so helped Sweden to emerge from moral and material prostrations, and which explains the existence of such general indications in that country of comfort and independence amongst all classes.

—A recent writer on Egypt says: "The Khedive of Egypt has restored to the State the lands and palaces on which his father squandered many millions of the public money. In private and in public he is simple and economical. Married to a single wife, he sets an example of home life much needed among Mohammedans, and his short reign has been marked by great reforms, both political and religious. The taxes are now reduced to a reasonable amount, and collected at fixed seasons after service of due notice on printed forms. The regulation of the finances was, until the recent revolution which brought in Arabi Bey, wisely left in the hands of skilled European Comptrollers, public salaries were paid regularly, education was everywhere encouraged, and the Khedive built and endowed at his own cost a high school in Cairo for the sons of the nobles. Moreover, the slave trade was fast disappearing. Ismail, the former Khedive, while thwarting Col. Gordon to suppress the trade in Upper Egypt, was the greatest buyer of slaves in the East. As many as 100 slaves arrived for him at one time in Cairo, and for a single Circassian he once gave $125,000. On the other hand, Tewfik has none but paid ser-

vants in his household, he has never bought a single slave, and from his heart he abhors the whole system."

Friday, June 30.

—Cholera appears to be on the increased at Ahmedabad.

—Deaths in Bombay last week, 332.

—Fall of rain to date, Fort, 31 inches.

—Guiteau, the assassin of President Garfield, was to be executed to-day between 12 noon and 2 p. m. It is just a year since he committed the crime.

—The Hongkong *Daily Press* hears that Sir Thomas Wade has settled the opium question by agreeing that an import duty of Tls. 110 be levied.

—At the General Assembly of the Scotch Church the other day there was a demonstration in favour of maintainning the sanctity of the Sabbath. One of the speakers was General Nepean Smith, who stated that the visit of the Prince of Wales to India had brought a great curse upon this land, as the pleasure-parties that took place under his cognizance on Sabbath Day have been continued and are doing incalculable harm.

—*Pioneer*: Alexandria, June 14: A quarrel between a Greek subject and an Arab donkeboy led to a disturbance, the most serious which Alexandria has witnsssed for many years. For two hours the city was delivered up to the mercy of a mob of lowest class of Arabs. Shops were ransacked, houses plundered, and some sixty or seventy lives were sacrificed. The bodies of forty-eight Europeans were seen the following day in the hospital by a friend of mine, and many more, it is feared, might be found in other parts of the town. Corpses lay out in the Place of Mehemet Ali for hours.

The most unheard of brutalities were practiced. The Arabs were armed with thick sticks, with which they literally pounded their victims to death. Many of the latter were inoffensive passers-by, who were in no way connected with the affair. People were in many cases dragged out of their carriages, and beaten and stabbed without knowing even what was going on. The Europeans were nearly all isolated, and could make but a feeble resistance. The dead were not even spared from outrage.

The trial of Hufeez Abdool Kaiyum on charges of importing slaves, deataining them against their will, and removing them from Bombay for the purpose of being conveyed to Bhopal, was continued at the Criminal Sessions of the High Court yesterday. Four witnesses, specially sent down from Bhopal, were examined for the defence to show that slavery did not exist in the Bhopal State,; and that slaves were sometimes bought in Arabia and taken to Bhopal only for the purpose of being set free as a matter of charity. The jury found the prisoner guilty, on the charges of importing the girls as slaves and of detaining them in Bombay against their will. Sentence was reserved.

—A correspondent writes as follows to a London paper:—"Much has been said concerning Garibaldi's detestation of priests, but very little as to his religious belief. I understand that when an English visitor to Rome asked Garibaldi what religion he professed, the General replied—'The religion of Humanity—the religion Christ taught by precept and example.'"

Selections.

CONFESSING CHRIST.

"If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved."—*Rom.* x. 9.

Jesus is to be confessed by the penitent seeker as a *needed* Saviour. This first confession is often made by coming to an inquiry meeting. Jesus is to be confessed as a *pardoning* Saviour. This is deemed a vital point. Every skilful pastor urges on the convert this confession by baptism and the Lord's supper, and by a constant declaration by the tongue of Christ's forgiving grace. Jesus, as a *complete* Saviour, able to save to the uttermost from fear and doubt and indwelling sin, is to be confessed to His honour. to the praise of the Holy Ghost, the efficient Agent, and to the glory of the Father.

Christ should be the direct object of our confessions, and not self as justified, nor self as cleansed, nor self as filled with the Holy Ghost. St. Paul, to be sure, does *seem* to put self first in his profession of perfected holiness; but he puts self first as nailed to the cross, and then he magnifies Christ, the inward, living and Almighty Saviour: "I am crucified with Christ; it is no longer I that live, but Christ liveth in me." There is needless offence given when we profess sanctification instead of humbly confessing Christ "made unto us sanctification.

If our peace is as the Amazon, deep, broad; and continuous in its flow, it is a great mistake to isolate it from its source, and, in our testimony, to eclipse Christ by thrusting our emotions between the hearers and "the Light of the world." Thus did not St. Paul, who, though caught up into Paradise and hearing heavenly things unlawful (impossible) to utter, never forgot to say of Jesus, "He is our peace," He is "the Lord of peace."

The separation of the gift from the Giver, and the exaltation of the gift of purity while leaving the Refiner in the shade, is the fruitful cause of much of the distaste for professions of holiness among good people. Moreover, there is lurking in the words "profess" and "profession" a meaning of pretence, of blowing one's own trumpet, which is not found in the word "confess" and "confession." It is unfortunate that the words "profess" and "profession," as relating to our acknowledgment of Christ, were not in the New Testament translated "confess" and "confession," since there is but one set of words in the original Greek.

To the confession of Christ there can be none but captious objections: Christ needed, Christ found, Christ saving from sin "unto the uttermost," Christ dwelling within, Christ keeping from falling, Christ the bread of life,—not a crust, but the "whole loaf,' as Rutherford confesses,—Christ the well of water in the heart, and Christ a perfectly satisfying portion. But why confess Christ a perfect Saviour! For the same reason that He is to be confessed at all. If He is enthroned within and reigns after all, His foes are expelled, let Him have the laurels of a conqueror wreathing His brow. This is especially obligatory, since the devil has loudly professed that he has so entrenched himself in the human soul that he is impregnable till death's power is added to that of the Son of God. Why not let people find out by our lives instead of our lips that Christ is made unto us sanctification! Why not by the same method let the world discover your apprehension of the forgiving Christ! The answer in both cases is, that Christ Himself has appointed the instrument by which He shall be confessed, namely the mouth, while the life confirms what the lips utter. In this use of the mouth lies the test of our loyalty. The more we find in Christ, the higher this test becomes. There is a philosophy of the confession which Jesus did not see fit to develop. He grounded this requirement on His own authority, and not on our discovery of His reasons. Nevertheless He had reasons which constitute the philosophy of confession.

His Messiahship, His Kingship, must be acknowledged. This can no more be done by an upright life than such a life in time of rebellion can evince loyalty to the reigning monarch with no act or word indicative of such loyalty. Since there were many moral men adhering to the Federal Government, and many supporting the Confederate States, a mute, upright life was not sufficient to determine a man's political principles. Jesus was not satisfied with men's good and beautiful lives. He was everywhere propounding the question—"What think you of Christ?" "Who do men say that I, the Son of Man, am?" He went about seeking recognition, hungering to be acknowledged in His true character and claims. "If any man confess Me before men, him will I confess before my Father." To the unbelieving world He is dead and buried, and, like Cæsar, rules the world only through history, through the train of influences originated by Him, and through the words left behind Him, and not by His personal presence. Yet He promised to be present with believers, "Lo, I am with you always." "I will not only be present, but I will manifest Myself unto you." This prophecy is nugatory if there are no witnesses of this spiritual manifestation, no attestation of the incoming of the personal Christ into consciousness, addressing Himself to our spiritual perception. A good outward life cannot convince the world of this fact. Morality can be exemplified on the plane of nature. Thousands are outwardly as pure as Christians while utterly ignoring Christ's claims. But has the risen Jesus made Himself known to any soul by infallible proofs? Bring Him to the witness stand. He has important testimony. Let him open His lips, and give to the world proof that its Saviour is invisibly yet gloriously present, that He gives victory over sin, that He is the soul's sanctification, peace, and joy. "The inner life," says Lacordaire, "is the whole man, and forms all the worth of man. Happily, and thanks to God, there are orifices through which our inner life constantly escapes, and the soul, like the blood, hath its pores. The mouth is the chief and foremost of these channels which lead the soul out of its invisible sanctuary; it is by speech that man communicates the secret converse which is his real life." Can any one testify of an indwelling Christ manifesting Himself in the soul's inner life as the purifier of silver? Let Him speak and confound an infidel world while he confirms the promise of Christ to make His abode with those who love Him. Let Him speak, for there are thousands groaning over the dross discovered within, who are longing to find one able to refine them instantaneously in the consuming fire of His love, without the slow fire of adversity. Let him, by his testimony, make known to an unbelieving Church "the exceeding greatness of Christ's power to usward who believe." If the great Physician has thoroughly healed any soul, let Him stand forth so that a world full of paralytics may see Him, and be induced to apply to Him, and be made "every whit whole."

Therefore all the motives of gratitude to Jesus, and of benefaction to men, conspire to impel advanced believers to seize a speaking-trumpet, mount the house-top, and proclaim to a blind world the greatness of its Redeemer, and to a despairing Church the perfectness of her Saviour, who has demonstrated in their consciousness that He "is able to save them unto the uttermost who come unto God by Him." So long as Jesus, the adorable Son of God, is the object of our confession, we cannot be excessive, for He is the object of eternal confession in heaven—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Daniel Steele.

—*Life of Faith.*

A WOMAN WHO LOVED HER NEIGHBOURS.

An example in the city of Philadelphia, showing how the "royal law" can be practiced by the poor as well as the rich, is reported in one of the religious journals,

A poor woman who was only a huckster in one of the markets, became a living commentary on the great precept of lovingkindness.

"I don't know anything about the Cristianity of the big churches," said a black porter on the wharf; but I do know Ann B——, and I believe in the God that makes her what she is."

A specimen of her spirit, and the way it always made for her is furnished in an incident of one of her street-car rides, when she was feeling sad to think how little good she could do with only ten cents in her pocket.

"I just prayed to God," said she, "to give me a chance, and in a minute I noticed the woman beside me was crying.

"She was a weak little body, and was trying to carry two children. I took one of them and we fell to talking and I found that her husdand was a mason. He had gone to work on a hotel in Atlantic City, and she had just heard that he had fallen and broken his leg. She had not a penny to take her to him, and was going to walk.

"I thought, 'now my chance has come." And I took a long breath and spoke out, loud,—

"'Ladies and gentlemen, will you listen to this women's story?' So I told it as she told me, ard a gentleman passed around his hat, and the people in the car gave her enough to send her to her husband and to keep her for a month."

A wealthy lady who was in the car, struck by Ann's simple earnestness, made her her almoner, and for years the good woman went up and down among the poor of Philadelphia, bringing comfort to both body and soul.—*Cabinet of Illustrations.*

Miscellany.

—As the Annul Meeting of the Ch. Miss. Society, Canon Tristram spoke of Palestine and Mahammed as follows:

There is one country in which the advance is not so apqarent as in other lands; yet I believe is as real as it is anywhere else. That country is Palestine. The position of the society's mission in Palestine is in every respect different from that of every other mission of the society. We have in Palestine difficulties which confront us nowhere else. In Palestine we are on the only field in which we are endeavouring to re-light the lamp of Christ where it has once been put out; and it is a well-known fact in colonization in old lands, that somehow or other (naturalists have not exactly ascertained why), whenever you come on the site of an old Greek or Roman city, rich as may be the soil, well drained, great as the natural advantages always are, there are difficulties, perils, and diseases that break cut and arise, which are utterly unknown when you attempt to level the virgin forest or to turn the soil of the native prairie. So it is; we do not explain the reason, but we know the fact; we find the same analogy holds true in spiritual husbandry. In those old lands we find difficulties that we have not in newer and fresher soils. We have the difficulty, for instance, to begin with, the traditions of an old country. We have the difficulty of going to a country in which every ruin that is not buried under the turf is a ruin that at once tells of the triumph of Christianity and its fall before the advancing march of Islam. We are face to face with two great antagonists there, which have to be dealt with at the same time, and neither of them is very easy to cope with, humanly speaking. First we are met by an immoral monotheism, and in the next place by an abased Christianity; and antagonistic as they may be to each other, they are a like in antagonism to us. Why do I call Mohammedanism a debased and immoral monotheism? Because one of the great difficulties which the missionary finds in dealing with Mohammedanism is that Islam has no quarrel with human nature, because it teaches no sense of sin, and therefore the very first requisite in bringing the soul to Christ, the conviction of sin, is very hard to bring to the Moslem mind. But there is a double prejudice in his mind; he knows the traditions and history of his own country, and he has read in his Koran how, long before the time of Mahomet, the Arab, although he still held the one-God formula, yet bowed down to and invoked gods and idols many; and he turns round and looks at the corruptions and degradations of the Roman superstition and at the puerlities of the Greek Church in his midst, and he asks, "Wherein do these differ from the practices of my idolatrous forefathers before Mahomet came and purified them?" We have to meet these two diffiulties there, as nowhere else, and how can we meet them? There is but one way of meeting both, and that is by showing both what it is to be men of the Book. As men of the Book, the Protestant Church is known amongst them, and as men who can speak, as a sneering scoffer said the other day, in the *patois* of Palestine. The men of the Book are the only men who can bring religon home to the degraded Christian and to the benighted Moslem.

TELEGRAPHIC NEWS.

Constantinople, June 22nd: The Conference held its first sitting to-day, but the Austrian and German Ambassadors being without any instructions from their respective Covernments, the meeting was adjourned.—The Sultan has telegraphed to Dervish Phach that he is satisfied with Araby's attitude, and asks Dervish to invite him to come to Constantinople.—The Sultan has also telegraphed to the Khedive promising to employ every means in order to strengthen his (the Khedive's) authority.

London, 23rd: The diplomatic correspondence up to the middle of May concerning the Egyptian question has been published. Prince Bismark, while recognising the special status of England and France, is opposed to their joint intervention in Egypt, fearing that difficulties between them would arise.—Earl Granville considers that Turkish intervention would be the least objectionable solution of the difficulty.—The French Government, however was strongly opposed to Turkish intervention, but ultimately agreed to it, provided that it was invoked and controlled by the Western Powers.—The House of Commons have adopted an amendment to the Irish Repression of Crime Bill extending the alien clause to Great Britain.—Mr. Gladstone, replying to a question in the House of Commons this evening said the control and neutralization of the Suez Canal were quite outside the questions to be discussed at the Conference.

Constantinople, 23rd: In reply to the Sultan's invitation to visit Constantinople, Araby Pasha has telegraphed that the army would not allow him to leave Egypt.—The Austrian and German Ambassadors have now received instructions from their Governments respecting the course to be followed by them at the Conference.

Alexandria, 24th: The Egyptians continue their warlike preparations, and troops are actively engaged in constructing earthworks all along the coast.

Constantinople, 24th: Nothing is yet known respecting the Conference, the proceedings of which are being kept secret.

London, 25th: There is great activity in the English arsenals and dockyards.—It is reported that the Government has made arrangements to embark troops from Gibraltar and Malta for Egypt in order to protect the Suez Canal.

Constantinople 25th: The Sultan has conferred the order of the Medjidie upon Arabi Pasha.—The Conference has approved of the confirmation of the Sultan's sovereignty over Egypt.

Alexandria 25th: Ragheb Pasha has telegraphed a reassuring message respecting the Suez Canal to M. de Lesseps.

London, 26th: The *Times* publishes a paragraph this morning stating that a British expeditionary force has been constituted, and that commanders and staffs have been appointed, all in readiness for active service abroad.—An uneasy feeling prevails respecting the safety of the Suez Canal.—It has been decided that Cetewayo comes to England immediately.

Rome, 26th: The Ministerial Bill declaring Assab an Italian colony and a free port has been passed by the Italian Chamber of Deputies.

Constantinople, 26th: A protocol has been signed by the Ambassadors of the Great Powers disclaiming the idea of obtaining any individual advantage in Egypt from the results of the conference.

London, 27th: Military preparations continue to be made by the British Government.—The *Times*, in a leading article to-day, says that it has reason to believe that a force of twenty thousand men is now ready to leave for Egypt in case of necessity

Alexandria 27th: The panic which had subsided somewhat during the last few days, has been renewed, and alarm again prevails.

Constantinople 27th: The Porte has sent a note to its representatives abroad still urging the abandonment of the Conference

London, 27th: The *Daily Telegraph* publishes a telegram this morning from Egypt, stating that Egyptian troops hold the Suez Canal and are ready to destroy its banks with dynamite.

St. Petersburg, 28th: Baron de Mohrenheim, the Russian Ambassador at Copenhagen, succeeds Prince Labanoff as Ambassador at the Court of St. James.

London, 29th: It is reported that Sir Evelyn Wood has been ordered to hold himself in readiness to proceed to Egypt.—The *Times* publishes a telegram from Constantinople this morning, stating that Lord Dufferin has proposed to the Conference to more strictly define the Sultan, the powers of the Notables and Controllers, and the measures to be adopted for the restoration of order in Egypt.

Alexandria, 29th: The Khedive is ill from an attack of fever.

PASSENGERS SAILED.

Per P and O Str *Surat*, 27:—

For Loudon—Mrs Alder, Mr H Clutterbuck, Mr H Clutterbuck, Junior, Mr J Bullock, Capt J T Wright, Lieut C M Maguire, Mr and Mrs A H Adamson and 3 sons, and Mr and Mrs Barker and infant.

For Brindisi—Mr J B Richey, Capt H G Mainwaring, Hon H T Prinsep, Major A R Wilkinson, Capt L J H Guy, Col A Stewart, Mr Williams, and Mr J Allison.

For Suez—Mr P Baldini.

For Trieste—Mr D E Micrulathi.

For Venice—G M Struthers.

PASSENGERS ARRIVED.

Per P and O Str *Ravenna*, 25:

From London—Mr W G Adams, Mr and Mrs McKee, Mr and Mrs G W Vidal, Miss Lamb, Mr J A Yates, Mr and Mrs J Edwards and child, and Mr Benson.

From Brindisi—Major Grant, Mr J Grant, Condr Fenn, Mr Lamb, Surg Major and Mrs Cameron, Mr and Mrs Westlands, Col Boulderson, Mr Russell, and Mr H Moore.

From Venice—Mr A W de Lange, Mr and Mrs Howard, Mr Cheetham, Mr Holtz, and Mr C Steiesh.

From Suez—Mr Lancaster, Mr Stretton, and Mr Jenkins.

Domestic Occurrence.

BIRTHS.

EAGLES—June 24th, at Grant Road, the wife of T C Eagles of the Accountant-General's office, of a daughter.

GORDON—On Tuesday, 27th June, at 67 Grant Road the wife of Mr C S Gordon, Bombay, of a son.

DEATHS.

SETTERFIELD—Arthur Bunder, June 24th William the beloved son of J and E Setterfield aged 3 months and 13 days.

ROUGHTON—June 24, at Malabar Hill, Christabel Edith, wife of G W Roughton, Esq.

CRAWFORD—June 24, at noon, at his mother's residence, 25, Church-street, Mazagon, Thomas Crawford, Esq., late of Crawford and Co., aged 50 years and 3 months. Madras and Calcutta papers please copy.

CRAWFORD—June 24, at 1 p. m., at 25, Church-street, Mazagon, Anne Caroline, widow of the late Thomas Crawford, Commander in H M Royal Navy, aged 78 years and 6 months.

BENNEIT—June 25, at the Officers' Sanitarium, Colaba, Major John Bennett, Commandant, Sion Fort.

ASIA in SCRIPT INDIA

"BOMBAY GUARDIAN."

Subscriptions received from 24th June to 1st July 1882.

J. H. Irvine, 15th August 1882, Re. 1; W. G. Guest, 31st December 1882, Re. 1; Rev. Andrew Stoll, 14th February 1883, Rs. 7-10; W. A. Collins, 31st December 1882, Rs. 3; Rev. J. Gray, 17th June 1883, Rs. 7-10; Major General G. C. Evezard, 10th June 1883, Rs. 7-10; T. Catley, 1st May 1883, Rs. 7-10; Mrs. C. Hanna, 5th February 1883, Rs. 7-10; W. R. Stevenson, 1st June 1883, Rs. 7-10; Capt. A Taylor, 15th January 1883, Rs. 8; H. Watson, 31st December 1882, Rs. 7-10; Rev. J. Rendall, 31st December 1882, Rs. 7-10.

New Advertisements.

THE LADIES COLLEGIATE SCHOOL
SALISBURY, ENGLAND.

First-class educational Home for girls. Resident French and German Mistresses. Good Professors for accomplishments. Liberal diet. Careful managements Preparation for the university examination; Moderate church views. Annual inclusive fees. Under twelve £55: under fourteen £65: under eighteen £75. Holidays £15 per year extra. References kindly permitted to the Right Honourable Professor Henry Fawcett. M. P. Postmaster, General of England; to Alexander Elphinston Esquire, Chewton Glen, Christchurch, Hants; and to John Elphinston Esquire, Bombay Civil Service. Address the Misses Edmunds, Salisbury, England.

"EVERY DAY LIFE IN INDIA."

A new book of 402 pages and 30 illustrations from original photographs by Rev. A. D. Rowe, author of "Talks about India" and "Talks about Mission work in India."

The title describes the nature of its contents.

Encouraged by the rapid sale of the book in America, the author brought with him, upon his return to India, a limited number of copies which can be obtained at Rs. 3-4 0 per copy by addressing him at *Guntoor Madras Presidency.*

THE GREAT FEVER PILL

PREPARED FROM THE FORMULA OF

Dr. E. R. SUTTON, New York.

Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine. A small shipment just received from America.

We have just been authorized to reduce the price per phial containing six dozen sugar coated Pills to Rs. 1-4-0 and per dozen phials to Rs. 13.

A apply to the Manager Bombay Guardain, 36 Tank Street, Byculla, Bombay.

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

ENGLISH AND ROMANIZED MARATHI GOSPEL of John, 12mo., cloth, new edition, price 8 annas per copy.

MARATHI OLD TESTAMENT, with headings to paragraphs, 8vo., half-sheep or cloth, new edition, price 1 Rupee per copy.

METHODIST BOOK DEPOSITORY.

The Revised New Testament. Also a concise History of this Revision and of Previous Versions and Translations, Published at New York, Peoples Edition, Large page, Clear type, One Hundred Engravings, Post free.	5	10
The Physical Life of Woman. Advice to the Maiden, Wife and Mother, By G. H. Napheys, A. M. M. D. of U. S. A. Post free,	3	2
The Transmission of Life. Counsels on the Nature and Hygiene of the Masculine Function, By Dr. Napheys, Highly commended by Bishops, College Presidents, and Doctors of Medicine. Post free,	3	2
Christian Adventures in South Africa. By Rev. Wm. Taylor, Damaged a little. Post free,	2	0
Joseph Cook's Lectures. Popular Edition, Eight Volumes. Post free,	7	8
Papers for distribution among children Back numbers of the Early Days and the Child's Companion, One hundred, post free,	2	0
Books for children, A's 2, 3, 4, 6, 8, 10, etc.		
Tracts on Religion, Temperance, Tobacco, etc.		
The *Pictorial Child's Bible.* Needs only to be seen to be desired, Very cheap, Rs. 12 8, and	16	0
The *Pictorial Family Bible.* A beautiful and very useful marriage gift Rs. 20, 25, 30, 35.		
The *People's Dictionary.* English and Roman—Urdu, A's. 8.		
Handbook of Bible Manners and Customs,	5	10
Annals of the Christian Church, Mrs. Parker,	2	3
Aids to Daily Meditation,	2	3
Foster's New Cyclopedia of Prose Illustrations. First and Second Series, 12,348 Illustrations,	25	0
Do. Poetical Illustrations,	12	8
Scripture Vews of Holiness,	2	0
Hours with the Bible, Geikie, 3 vol's. Each,	3	12
Biblical and Theological Dictionary, Farrar,	2	3
Dictionary of the Bible, Smith,	3	12
Little Arthur's History of England,	0	12
Amy's Probation; or, Six Months at a Convent school. An Answer to the Question, Shall Protestant Girls be sent to Roman Catholic Schools,	2	2
At the Threshold, Familiar Talks with Young Christians concerning Doctrines and Duties. By Ross C. Houghton, D.D.,	1	8
Sunday Afternoons, A Book for Little People. By E. F. Burr, D.D.,	1	10
Lesson Commentary, Reduced from Rs. 3-2 to	2	0
The *Chautauquan,* Per annum	4	0

Books sent value payable, Ten per cent discount on orders exceeding Rupees Ten. Catalogue free on application. Send your address.

J. A. NORTHRUP, Agent,
42 Meadow Street, Bombay.

THE AMERICAN AGENCY.

For Parlor and Church Organs, &c.

NEW STOCK expected this week:—Nos. 3, Rs. 185; 4, Rs. 190; 6, Rs. 275; 8, Rs. 295; 9 Rs. 300; Also in Stock Nos. 1. Rs. 140, 2½ Rs 175; 12, Rs. 450.

No. 4. "Little Gem." 5 Oct. 9 stops. 3 sets of reeds. Walnut case, elegant finish Rs. 185.

No. 9. "Chapel Style" 14 stops Rs. 300

No 12. Smith Organ 16 stops. 6 sets reeds, 6 ft. 4 in. high Rs. 450

No. 18. Pedal Organ. 18 stops Rs. 950.

WRITING DESK; good Mahogony Veneer, brass straps, 13 places 3 Secret drawers. 19½×10×7½ inches, Rs. 10.

☞ Send for our new Illustrated Catalogue.

W. J. GLADWIN, No. 20, Mazagon Road,
(Next Jamsetjee's Castle), Bombay

WANTED; *a Christian Carpenter to learn Organ repairing.*

SPECIAL TERMS; FOR 3 MONTHS.

"THE WAR CRY," AND

THE LITTLE SOLDIER, or Children's War Cry. *Either paper (weekly) 1 year Rs.* 3-10.

PREMIUMS:—*For 5 Subscribers for 1 year, we will send either paper free 6 months; for 8, free copy 1 year. Cash commission given, if preferred.*

Mrs. Booth's sermons and tracts and all publications of the Salvation Army, for sale.

Specimen papers and list of books sent free,
G. HART, *Agent War Cry,* Bombay.

THE SENTINEL, a Monthy Journal upon Public Morality. Post free. One year...Rs 1-12-0

Social Purity, 7 as; White Slavery of Europe 3½ as; European Slave Trade, 3 as; Failure of C. D Acts, 3 as; Facts a Selection of Cases, 1½ as; State Legalization of Vice, 1½ as; &c. &c.

Ruined by Act of Parliament, & Tracts per doz 2 as.

Specimen Copies of "Sentinel" and List of Books sent free on application. Address,

Agent, DYER BROTHERS, Bombay.

This paper has, as its sole and special representatve in America, for the reception of advertisements and subscriptions. The **International Newspaper Agency,** H. P. Hupbard, Proprietor, New Haven, Connecticut, United States of America, (a beautiful city two hours ride east of New York) where all the editions of this publication can be found regularly on file, with all other prominent newspapers of the world, and where contracts can be made for all at publishers best rates.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theologica books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT,
Principal.

Bereilly, N. W. P.

ASIATIC SOCIETY MUMBAI

THE SUFFERER'S FRIEND.

TRADE MARK.

THILUM

FOR EXTERNAL APPLICATION.

A SPECIFIC for Rheumatism, Lumbago, Gout. Sciatica, Stiffneck, Sore Throat, Numbness, Swellings, Weakness, or Pains in, or contraction of, the Joints, Pains, in the Back. Bruises, Cramps, Nervous Headache, Hemicrania, (one side headache) Brow-Ague, Neuralgia, Pains and Stiffness consequent on Shooting, riding, or violent exercise, Pains in the Back and Limbs produced by Dengue and other fevers, and all muscular Pains &c., also for Mumps, Paralysis, and Asthma, Coughs, Colds, Bronchitis Difficulty of Breathing and Pain or Weight, on the Chest, Corns, Boils, Eruptions, Chancre, Piles, &c. &c.

"THILUM" is a certain and speedy cure for Ringworm, Itch, Scorpion Sting and Musquito bites.

"THILUM" is a wonderful preventive of Musquito or other noxious insect bites.

Price Rs. 1-4-0, Packing, 4 ans. Postage, 4 ans.

N. B.—Postage and packing for 3 Pots the same as for a single Pot.

☞ Special rates to Missionaries charitable hospitals and institutions on application only to F. H. Bowden, HENRY'S "THILUM" WORKS, Madras.

N. B.—Henry's "Thilum" does not contain a particle of Opium or Mercury in any form, nor indeed any deleterious ingredient. It may safely be used for infants and on the most delicate or broken skin.

TESTIMONIALS.

I owe it as a duty to you and to sufferers to inform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

"THILUM" may be had of F. H. Bowden, Madras, and in Bombay of Messrs. Treacher & Co., and of all Chemists, Bolton & Co., W. J. Essai, Mrs. J. Briggs, Temperance Hall, Apollo Street. Just received a fresh supply by the Proprietor "Anglo-Vernacular Press," New Nagpada, Byculla, Bombay

1840. **1882.**

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.

PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER should have a place in every factory, machine-shop, household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

PAIN KILLER is the well-tried and trusted friend of the Farmer, Planter, Sailor, Mechanic, and in fact of all classes wanting a sure and safe medicine which will always be at hand, and can be freely used internally or externally without fear of harm and with certainty of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PERRY DAVIS & SON, Proprs., Providence, R. I.

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

For Sale by all the leading Chemists throughout India.

PAIN KILLER
MEDICINE CHEST IN ITSELF
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST BEST & MOST WIDELY KNOWN FAMILY MEDICINE.

IMPORTANT SANITARY DISCOVERY.

BY ROYAL LETTERS PATENT.

TRADE MARK

C	H
6	5

LIFE HEALTH

SAFETY PURITY

Little Soluble Phenyle,

DEODORISER & ANTISEPTIC,

NEW DISINFECTANT,

FOR UNIVERSAL USE.

Destroys and Prevents Bad Smells, Cholera, Fever, Bronchitis, Diptheria, Small-pox, etc. Do not Strain or Injure Persons or Fabrics. Leaves Refeshming Odour.

ONE GALLON MAKES 100 GALLONS OR MORE!

Being highly concentrate, it is easily transported.
Mix simply with water and it is ready for use.

INVALUABE FOR HOSPITAL, SURGICAL, MEDICAL, AND DOMESTIC USE.

SUPERIOR TO CARBOLIC ACID.

COSTS LESS THAN FOUR PIE PER GALLON FOR MANY SANITARY PURPOSES.

Cheap, Harmless, Clean, Convenient, Refreshing, Rapid, Effective.

See Testimonials from all parts of the world.

(Patented in Europe, America, Africa, Australia and New Zealand.)

Awarded "Especial Merit" Medal by "The Sanitary Institute of Great Britain;" "Preminm Diploma" at "International Dairy Fair," New York City; "Diploma" of "New England Agricultural Society," and "Special First Premium" at Pennsylvania

Sold in bottles, at As. 8, Re. 1, and Rs. 2-8
In tins and drums, ½ 1, 2, and 5 Gallons,

Rupees 5 9 16 37-8

Proprietors—MESSRS, MORRIS LITTLE AND SON, *Doncaster, England.*

Prospectus containing testimonials from all parts of the world free on application

Agents.—Frank Long, Rawalpindi; Charles & Co., Meerut; Ball, Hobson & Co., Umballa; E. Brooks & Co., Kurrachi; Symes & Co., Simla, J. J. Beck Sialkot; J. C. Mitter & Co. Mussoorie. &c. &c.

Wholesale Rates can be had on application to

GEO., BAIRD & Co. "THE EXCHANGE," LAHORE.

or care of Postmaster Bombay

Agents Wanted.

ARCHIVE SOCIETY MUMBAI

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO LIVERPOOL DIRECT.

	Captain.	Tons.	H. P.		
s. s. "Hespeira"	Wm. Russell.	3500.	700.	„	7th July 1882.
s. s. "Armenia"	Geo. H. Read.	3500.	700.	„	29th „ „
s. s. "Galatia"	J. D. Allison.	3500.	700.	„	12th August „
s. s. "Ischia"	...	3500.	700.	„	about 26th Aug.

To be followed by other 1st Class steamers at regular fortnightly intervals.

These steamers have been especially fitted for the Indian Trade, and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to	New York	Rs. 600.
„ „	Liverpool	„ 500.
„ „	Genoa	„ 450.
„ „	Naples	„ 400.

For plans, hand-books of information, and for any further information,

Apply to W. & A. GRAHAM & Co.,

Agents.

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly sailings from either place.

Graham's Buildings Bombay.
Bombay 14th June 1882.

SEWING MACHINES.

Sewing Machines of all kinds and for every purpose always in stock.

A variety of over twenty different kinds to select from.

THE LARGEST DEPOT IN INDIA,

The following are among our Stock.

The "Triumph"
„ "Household"
„ "Bradbury"
„ "Wheeler & Wilson"
„ "Stitchwell"
„ "Arm & Platform"

The following are among our Stock.

The "Jones"
„ "Singer"
„ "White"
„ "Howe"
„ "Wauzer"
„ "Kitters"

Our Sewing Machines are now in use all over India and are giving the greatest satisfaction. These are acknowledged by all to be the best. They stand preeminent for Simplicity, durability, and light, having qualities, and embody all the latest and most radical improvements.

Send for our illustrated Catalogue.

H. A. GEYER,

6, ELPHINSTONE CIRCLE—FORT.

BOMBAY.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints Indigestion Wind, Spasms Foul Breath, Nervous Depression, Irritability, Lassitude, Loss of Appetite Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without restraint from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with Sthappy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street London, W., England. In Bottles **ONLY**, 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,
8. King William Street, Charing Cross,

Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

PANCHGANI HIGH SCHOOL.

UNDER GOVERNMENT INSPECTION AND A LOCAL COMMITTEE.

Bracing Hill Climate, Elevation over 4000 feet. Separate Establishments for boarding boys and girls.

For Prospectus and particulars apply to Head Master.

10-6-82.———6

ENGLISH AND MARATHI DICTIONARY.

Price reduced from Rs. 6 to Rs. 5

1882.

Apply to BABA PADMANJI.

Grant Road, Bombay.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD, Head Mistress—MRS. MCDONALD, } With Assistants

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON, Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

REV. R. JEFFREY. „ T. H GREIG. } Honorary Secretaries

Boarders (Boys and Girls are received by Mr and Mr McDonald, and by Mr. and Mrs. Smeaton.

Bombay, January, 1879.

TEMPERANCE HALL.

3, APPLO STREET, FORT, BOMBAY.

Coffee, Tiffin, and Reading Room,
Open from 6 A. M. to 10 P. M. daily.

Private Boarding Establishment, Comfortable Rooms, with board by the day or month.

ASIATIC SOCIETY BAI

DR. COOPER'S
Electric Medals.

Electricity
—IS—

ALMOST EVERY DISEASE

IS CONQUERED

By the use of this Medal.

Sold Over
3,000

Life to the Blood.

Stomach, Liver & Kidney Complaints, Rheumatism, Neuralgia, Sciatica, Aches and Pains of all Kinds, Heartburn, Flatulency, Gout, Nervous and General Debility, Vertigo & Indigestion, all yield to this POWERFUL MEDAL.

This Galvanic Medal or Battery, named after Sir Ashley Cooper, of the shape and size of a rupee, worn next to the skin and fastened around the neck by a silken cord, is one of the latest discoveries of science.

The moisture of the body starts the battery into action and can be intensified by increasing the number of batteries worn. Bear in mind that its curative powers are continuous. Its action is rapid, and day and night the Electric Current is constantly diffusing new life through the system, opening the clogged pores of the skin, and expelling all humors from the system.

The Galvanic Current is so regulated, that while it does not impart any shock to the wearer, yet the most gratifying results follow from its use. Whether worn on the breast or any other portion of the human frame, the results beneficial as they be, are always the same. A simple trial will convince the most sceptical that a curative power has been at last discovered which, without drugging the stomach, will cure the ills that flesh is heir to, and which render life a burden.

Hundreds testify to the Curative power of this wonderful little invention.

A pensioned warrant officer writes "I have bought 6 batteries for my wife and son-in-law for their *headache* which, they suffered from for *about four years*, but now by wearing these medals, they are *thoroughly cured*." A Guard of the G. I. P. R. says, "It has cured my *Rheumatism*. A pastor says, "It was a great relief for my *pain in the chest*." Another says "It is a true cure for *Neuralgia*," &c. The Post Master of Gpledgudd who has already purchased many dozen Batteries writes:—"Dr. Cooper's Batteries will ever be appreciated as a wonderful *boon* & prove a *popular relief* to all those that suffer."

Retail Price Rs. **1-4.** Per dozen **Rs. 13-8.**
Packing and Postage As. **6** from 1 to 12 Batteries.

SUMANT VISHNU, Proprietor Anglo-Vernacular Press,
36 TANK STREET, NEW NAGPADA, BYCULLA.
BOMBAY.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the begining of the month succeeding the purchases.

A catalogue of English publications &c. has just been published——Free, on application.

	Rs.	A.	P.
Men and Events of my time in India—Sir R. Temple *nett*	9	0	0
India in 1880—do— —„—	11	13	0
Thirty-eight years in India-Wm. Tayler-*late B. C. S.* Vol. I *nett*	14	9	0
Days of Grace in India—Newman	3	2	0
Memoirs of Longfellow-Stoddard	0	10	0
—do—of F. R. Havergal 0-5-0 ; 0-15-0 ; 2-3-0 & [life	3	12	0
Alexander Raleigh—Records of his	4	11	0
Christmas Evans. Life of, by Paxton Hood	4	11	0
Life of Genl. Chas-A. Browne	1	4	0
Autobiography of Count Campello	2	3	0
Israel's Law-giver—Moody-Stuart	1	9	0
Power from on high-D. L. Moody 0-10-0 & [*Symposium*	0	15	0
The Lord's Supper. *A Clerical*	3	2	0
From Sin to Salvation—Griffith	2	3	0
Aspects of Poetry-Prof-Shairp	6	9	0
Unbelief in the Eighteenth Century-Carins ..... *Cummingham lectures*	6	9	0
The Acts of the Apostles—Malleson.	7	8	0
Life of Christ—do—*Cheap edition*	0	15	0
Practical Commentary on the Gospel of Mark—Morrison	7	8	0
The Pulpit Commentary, *edited by* Spence and Exell, [Samuel each	9	6	0
Genesis, Joshua, Numbers and I Judges and Ruth (*in* I. *Vol.*)	6	9	0
Ezra, Nehemiah & Esther —do—	7	13	0
Set of 6 volumes, *nett*... [2 Vol.	46	11	0
Life and Words of Christ—Geikie—	18	12	0
Adam, Noah & Abraham—Parker	1	14	0
Isaac, Jacob & Joseph—Marcus Dods	2	3	0
The Life of David as reflected in his Psalms—MacLaren	2	3	0
Leighton on Peter	2	3	0
Hodge on Romans	1	14	0
The Book of Job—Clark	3	12	0
St. Paul's Epistle to the Romans-Beet	4	11	0
Restoration of God's Banished ones and other Sermons—Proctor	3	12	0
The Incarnation of God and other Sermons—Batchelor	4	11	0
The Manifesto of the King-Dykes	3	12	0
Church Systems in the xix Centy.—Rogers	7	8	0
Superhuman Origin of the Bible-do-	3	12	0
The Kingdom of God and the Kingdom of Darkness-by the author of "*Truth and Work*"	4	11	0

	Rs.	A.	P.
Thoughts on the Lord's Prayer-Blyth	4	11	0
The Lord that healeth thee-Boardman	1	9	0
The Great Problem, or Christianity as it is *by a Student of Science*	3	2	0
Vedantasara, a manual of Hindu Pantheism—Maj : G. A. Jacob	3	2	0
Salvation Soldiery *by the Genl. of the Salvation Army*	0	10	0
Godliness—Mrs. Booth	0	10	0
The Coming Prince—Anderson	3	2	0
The Great Prophecies-Pember	4	11	0
The Basis of Faith—Conder	3	12	0
Theology of the New Testament—Van Oosterzee	3	12	0
The Gospel History—Ebrard—	6	9	0
The Apology of Alkindy, with an Essay on its age and authorship by Sir Wm. Muir	1	14	0
Science and Religion—Winchell	3	2	0
Outlines of Theology—Hodge	6	4	0
Theology in the English Poets—Stopford Brooke [Wylie	3	2	0
The Road to Rome *via* Oxford—	3	2	0
Plain reasons against joining the Church of Rome—Littledale	0	10	0
The Modern Jove—Wm. Arthur	1	9	0
Hammersmith Protestant Discussion, *between* Dr. Cumming & Mr. French	3	2	0
The Opium Question Solved *by* "Anglo Indian"	0	10	0
Bell's Standard Elocutionist	2	3	0
Dictionary of Daily wants [Brewer	4	11	0
Dictionary of Phrase and Fable—	2	3	0
Oratory and Orators—Matthews	1	9	0
Times before the Reformation—Dinwiddie	2	3	0
The Future of Palestine—Walker	3	2	0
Handsome Presentation Volumes.			
A Picturesque tour in Picturesque Lands—Seguin [Vaughan	15	0	0
St. John and the Seven Churches—	6	9	0
Celebrated English Pictures, (*reduced by a permanent process from Celebrated Engravings*)	9	6	0
The Land and the Book—Thomson	13	2	0
Memories of Great men and women of the age—S. C. Hall [Stoughton	13	2	0
Footprints of the Italian Reformers—	5	1	0
Life Mosaic—Frances Ridley Havergal	7	8	0
Life Chords —„—	7	8	0
My Bible Study —„— [H. Jones	2	3	0
Past and Present in the East—Rev.	2	13	0

	Rs.	A.	P.
Foxe's Book of Martyrs	7	8	0
Life on the upper Thames-Robertson	7	8	0
Windsor Castle and the Water-way thither—Adams	5	5	0
Works on Temperance.			
Total Abstinence Richardson	2	3	0
Action of Alcohol on the mind—„—	0	10	0
Result of researches in Alcohol—„—	0	10	0
Dialogues on Drink —„—	1	9	0
Nephalism, the True temperance—Miller	1	14	0
Alcohol, its Place and Power —„—	1	14	0
The Voice of Science on Temperance } *compiled from various sources.*	0	15	0
The Voice of the Pulpit on Temperance } *compiled from various sources.*	0	15	0
The Temperance Cyclopædia-Wallace	3	2	0
Laws of Life and Alcohol—Lucas	1	4	0
Sunlight and Shadow, or Gleannigs from my life Work—Gough 1-9-0 ; 2-3-0 and	4	11	0
The Alcohol Question —*Compiled from the* "Contemporary Review"	2	3	0
PAPERS FOR THOUGHTFUL READERS.			
The Religion that man needs—Bowen	0	0	6
Claims of Christ on the Human—Conscience—Stevenson	0	0	6
Salvation & Faith viewed from the Xian & Hindu Standpoints-Whitton	0	0	6
Thoughts on Idolatry—Navalkar	0	0	6
The Doctrine of Incarnation and its Indian Illustrations—Park	0	0	6
Intellectual Discipline—Mitchell	0	0	6
Moral Discipline —„—	0	0	6
Native Superstitions	0	0	6
Lecture on Pilgrimages to Benares and other Shrines—by Narayen Bhikaji Joglekar [ready) each	0	0	6
Life of Jesus Christ—in parts (4 now	0	1	0
The Wanderings of Yamunabai	0	4	0
The Beatitudes of the Kingdom—*translated from the English of Dykes*	0	6	0
Narnayak, the Son of Jagetshet	0	2	0
Letters to the Kunbis	0	0	6
Memoir of Rev. Ed. Payson	0	0	6
What is in the Veda	0	1	0
What is in the Satya Veda (2 parts)	0	1	0
The Holi	0	0	6
Pilgrimage to Nasik	0	0	6
Ancient Paganism and Christianity	0	1	0
Comparison of the Hindu & Xian Life	0	1	0

Complete list, free, on application.

LATELY RECEIVED A LARGE AND CAREFULLY SELECTED CONSIGNMENT OF STATIONERY.

Note Papers—	Rs.	A.	P.	Envelopes per 100. Rs.	A.	P.
	Per 5 quires.					
Russia Leather note	1	12	0	1	8	0
Morrocco —„— —„—	1	12	0	1	8	0
Azure Antique	0	12	0	0	10	0
Unglazed English Note	0	12	0	0	10	0
Mottled Wove (assorted colours)	0	10	0	0	10	0
Tinted laid, note —„—	0	12	0	0	10	0
The Marlborough note	1	0	0	0	12	0
White Rough laid	1	0	0	0	12	0
Cream laid note	1	4	0	0	10	0
Repp note paper	1	6	0	0	10	0
—do— extra quality	1	8	0	1	8	0
Antique Linear Repp	1	0	0	1	0	0

	Rs.	A.	P.			
Marlborough Mourning (narrow, medium and broad borders)	1	4	0	1	6	0
St. Alban's Mourning medium	1	0	0	1	2	0
—„— broad	1	2	0	1	6	0
Gospel Text note paper (*Texts embossed on top*).	1	4	0			
Paper Fasteners per doz 0-1-0 ; 0-1-6 ; 0-2-0 and				0	3	0
Drawing Pins —„— 0-3-0 ; 0-4-0 ; 0-5-0 and				0	6	0
Rubber Bands, —„— 0-5-0 ; 0-7-0 ; 0-8-0 ; 0-10-0 and				0	14	0
The Anti-Sty-lograph —(Hearson's Patent) *Fountain Pen, with ordinary ink ; the characteristics of the Hand writing entirely preserved*	1	12	0			

	Rs.	A.	P.
Faber's Poly grade Drawing Pencils 0-1-6 each or—per doz	1	0	0
Pencillated Chalk—*for blackboard* per box of 12 doz pencils [broad)	0	12	0
Flexible Black-board, per yard (4 ft.	5	0	0
Paper Clips, *assorted patterns*, ea 0-4-0 ; 0-5-0 ; 0-7-0 and	0	8	0
Pens, *Nibs and Holders*, a large selection from the best makers.			
Manuscript Music Books, 32 pp. 12 Staves	0	6	0
Memorandum Books, a great variety in every size and style of Binding.			
ALBUMS, newly imported			
Cabinets only 5-0-0 ; 10-8-0 and	16	6	0
Calbinets and Cartes de Visite 8-0-0 ; 8-6-0 ; 14-0 ; 16-12 and	17	6	0

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 36, Tank Street, New Nagpada BOMBAY.